

2  
This Booke was first printed at London by  
Rowland Talle. London: Printed. 12. 1562:

HOLY  
MEDITATIONS  
vpon the LORDS PRAYER,  
the BELIEFE, and Ten  
COMMANDE-  
MENTS.

*A defence of Predestination &c. p.  
231. fo. 172.*  
With many Holy and Com-  
fortable PRAYERS, for  
sundry purposes.

By Iohn Bradford, Martyr.  
Corrected after an ancient  
Copic.

Psal. 55. 17.  
*Evening & morning, and at noone  
will I pray and hee will heare me.*

LONDON.  
Printed by Edw: All-de, dwel-  
ling neere Christ-Church.  
1622.





TO THE RIGHT  
Hon: EDWARD NEVILL  
Lord *Bergevenny*, prime Baron  
of *England*, A most Religious  
professor of the Gospell of Iesus  
Christ; *E. A.* wisheth the conti-  
nuall grace and fauour of Al-  
mighty God, with health,  
long Life, and in-  
crease of much.

HONOVR.

Right Hon:



Make bolde to  
present vnto your  
Hon: this Booke  
of Holy Medita-  
tions written (long since) by a  
most zealous professor of the  
Truth, *Mr. Iohn Bradford* Mar-  
tyr: The Doctrine contained  
therein, is so Heauenly, pithy,  
and so feeling; that whosoever

*The Epistle*

reades them (if there bee any Grace in him) shall finde them most profitable, for the health and consolation both of soule and body :

I presume of the acceptance of this Booke (which I present, as a thankfull remembrance of some kinde fauours receiued from your Hon :) desiring God Almighty to make them profitable to your soule, & to all others that shall read them : The Lord giue vnto you & yours a blessing in the increase of Grace and Honour in this life, and the full fruition of Happines in the life to come.

*Your Honours to be commanded  
in all humblenes :*

**EDW: ALL-D.E.**



TO THE READER.



Eere hast thou gentle Reader, such godly Meditations, Prayers, and other Exercises of that worthy Witnes of God, Iohn Bradford, as God by his singuler providence hath hitherto preserved: and now at length for thy comfort and commodity brought to light. Dayly and hourly was this his Exercise to talke with God, by faithfull and hearty Meditations and prayer, with power, piercing the heauens: and many such Godly exercises did hee leaue behinde

## To the Reader.

him, which either time hath consumed, or else such as keepe them in store to their owne private use, doe little consider what benefite they with-hold from the Church of God; which if they shall yet brotherly communicate, there shall not lacke good will and diligence to set them abroad.

In the meane season, let vs with thankfulness receiue, reade and practice these, as meanes to quicken our Spirits, to stir up our dull hearts to a more fervent inuocation of Gods holy Name: which how farre it is from that it should be in vs, and what neede wee haue thereof, if our dead senses cannot feele, heere may we see and perceiue. Heere may wee learne to flye vnto God by prayer, that we run not on still with this  
vnto thank.

## To the Reader.

unthankfull world, into forget-  
fulnes of his great benefites pow-  
red upon us, especially for the  
liberty of his Gospell, which wee  
so unthankfully receive, so un-  
godly neglect, and so wickedly a-  
buse. God graunt his good spirit  
to worke in vs this good worke, to  
looke about vs in time, to consider  
our state past and present, as in-  
deed wee haue great cause to doe,  
And so with Prayer flye vnto  
God, to preuent the plagues that  
are at hand, least with double  
woe, wee finde the latter  
end worse than the  
beginning.

(::)

1771  
The first of the year was a  
very cold one, and the  
snow lay on the ground  
for several days. The  
wind was very strong, and  
the rain was very much  
increased. The snow was  
very deep, and the  
wind was very strong.  
The rain was very much  
increased. The snow was  
very deep, and the  
wind was very strong.  
The rain was very much  
increased. The snow was  
very deep, and the  
wind was very strong.



# INSTRUCTIONS

to bee obserued con-  
cerning Prayer.

*There be Nine things that  
pertain to the knowledge of  
true Prayer.*

- 1 **T**O know what Prayer is.
- 2 How many sorts of Prayers  
there be.
- 3 The necessity of Prayer.
- 4 To whom wee ought to Pray.
- 5 By whom wee must Pray.
- 6 Where to Pray.
- 7 What to Pray.
- 8 The excellency of Prayer.
- 9 What wee must doe that our  
Prayers may be heard.

## I

What prayer is.

**P**ayer is a simple, vnfaigned, humble and ardent opening of the heart before God, wherein wee either aske things needfull, or giue thanks for benesses receiued. Paul in the first to Timothy 2. Chapter, calleth it by foure sundry names in one sentence, to witte : Prayer, Supplication, Intercession and Thankes-giuing : in Latine, Deprecatio, obsecratio, intercessio & gratiarum actio. Whereof the first is for the auoyding and preuenting of euill : the second is an earnest & feruent calling vpon God for any thing : the third is an intercession for other : the fourth is a prayling of God for things receiued.

## 2

There betwo manner of wayes  
how we should pray.

**F**irst publickely, and that is  
called Common-Prayer,  
where the people are assembled



bled together: Pray all with one heart and mind. And privately, as when men pray alone, and that is called Private Prayer: and how both these two are allowed before God, the Scripture beareth testimonie by the example of all the holy men and women before and after Christ.

## 3

## The necessity of prayer.

**T**here bee foure things that prouoke vs to pray: first, the commandement of God: secondly, sin in vs, which driueth vs of necessity to God for succour, life and mercy: Thirdly, our weake nature (being vnable to doe any good) requirerh Prayer to strengthen it, euen as a house requirerh principall pillars for the vpholding of it: Fourthly, the subtilty of the enemy (who priuily lurketh in the inward parts waiting to ouerthrow vs, euen in those things which we thinke to be best done) stirreth vs vehemently thereunto.

4.

To whom wee ought  
to Pray.

**T**hree things doe necessari-  
ly pertaine to him that must  
be prayed vnto. First, that  
he haue such eares as may heare  
all the world at once : Second-  
ly, that he is in all places at once.  
Thirdly, that he hath such pow-  
er, that he is able to helpe : and  
such mercy, that he will deliuer :  
that is, none but God.

5.

By whom we should pray.

**C**hrist onely is the way, by  
whome we haue free access  
vnto the Father, and from  
whom our prayers are accepted  
(our infirmities notwithstanding) without whome all our  
prayers are abominable..

6.

Where to Pray.

**A**s touching the place where  
we should pray, seeing all pla-  
ces:

ces are one, there is none forbidden: onely the common Prayer must be made in what place soeuer the congregation of Christ both assemble.

7.

What to pray.

**W**hat to pray, lyeth in the necessity of euery man, and forasmuch as we need both spirituall and corporall things: we may boldly aske them both. For as to aske Spirituall graces is profitable and commaunded: so to aske Corporall, is necessary and allowed.

8.

Of the excellency of  
Prayer.

**T**he worthines of prayer consisteth in two things: in the Dignity of the Commander, who is God the fountaine of all goodnesse, who also commandeth onely good things: and in the effect that followeth it, which is the

the obtaining of whatsoeuer wee desire faithfully, according to the will of God.

9.

What to doe that we may be heard.

**F**irst we must put off our olon righteousness, pride, and estimation of our selues, and put on Christ with his righteousness: Secondly, an earnest faith and seruent loue, with the laying aside of all rancour, malice and enuie, is required: Finally, true repentance knitteth by the knot: for in it are contained all the vertues before named.

*John Bradford.*





*A Meditation*  
vpon the Lords  
prayer.

Our Father.



Thou good Lord  
which madeſt  
Heauen & earth,  
the Sea, and all  
that is therein,  
together with  
thy dearly belo-  
ued Sonne Ieſus Chriſt, and  
with thy holy ſpirit: thou the  
ſame God which openedſt thy  
ſelfe to Adam by thy promiſe:  
thou the God of Abraham, Iſaac  
and Iacob, thou which brough-  
teſt the people of Iſrael forth  
of

of Egypt with a mightie hand,  
and a stretched out power:  
thou which gauest thy law vpon  
Mount Sinai: thou which spake  
st by the Prophets, and last  
of all in these latter dayes by thy  
dearely beloued Sonne Iesus  
Christ, whome thou wouldest  
should be made a second Adam,  
that as by the first we are Chil-  
dren of wrath, carnall and full  
of concupiscence, so by him wee  
might be made children of grace,  
and spirituall, by communicat-  
ing with him, the quality, me-  
rites, vertues and grace of his  
flesh; through the operation of  
his holy spirit, as he communica-  
ted with vs the substance of  
our flesh, in the wombe of the  
Virgin Mary, by the operation  
of the same holy spirit, being that  
blessed seed, which was promi-  
sed to Adam, Abraham, Isaac,  
Jacob, and Dauid, which should  
bruse the Serpents head, which  
should bring the blessing on all  
Nations, which should raigne o-  
uer thy house for euer, & mightily  
ouercome thine and our enemies,

as indeed he did by his incarnation, nativity, circumcision, exile, Baptisme, fasting, temptation, Doctrine, deeds, miracles, workings, agonies, bloody prayer, passion, death, resurrection, and ascension, and yet he still doth by his mediation and intercession for vs, and at the length he will on all parts fully accomplish by his comming to Iudgement, which will be sodainly in the twinkling of an eye, in the blast of a Trumpet, and shout of an Archangell, when he shall be seene with thousands of Saints, and innumerable thousands of Angels, all the whole world being on fire, and all the people that euer were, are, or shall be, then standing before his tribunall or Iudgement seate, to render an account of that they haue done in this body, be it good or bad: Thou ( I say ) this God which are holy, righteous, true, wise, pure, chaste, mighty, mercifull, good, gracious, an hater of sin, & a reuenger of vnrightheousnes, &c. wouldest that I which am bozne

in sin, and conceited in iniquity, which by nature am a Childe of wrath, (for my heart is so vnssearcheably euill, that out of it springeth corrupt concupiscence, so that the inclination thereof is prone to euill, alwayes euen from my youth by: and my vnderstanding and minde so darkened, that I cannot perceiue those thinges that be of God of my selfe, and by all the wiledome which I receiue from Adam naturally, or otherwise attaine by labour or study before regeneration: I cannot thinke a good thought, much lesse wish it or consent vnto it, and least of all doe it) thou I say yet wouldest that I being such a one in whome dwelleth continually all enmity against thee, that I which am nothing but sinne, and one that doe euill alwayes before thee, should call thee, and beleue thee, the God and father of our Lord and Saviour Iesus Christ, to be in very deede my father: that is, thou wouldest I should be most assured, that thou of thine owne good will which thou bearest



rest to me wards before I was,  
yea, before the world was, hast  
in Christ, chosen me to be thy  
Childe, and through him art be-  
come my most louing father, from  
whom I should looke for all good  
things, and be most certainly  
perswaded, that looke how much  
thou art more than man, so much  
thy loue and fatherly prouidence  
towards mee, passeth the loue  
and prouidence of any father to-  
wards his Childe: in louing me,  
caring how to helpe me, proui-  
ding for me, nurturing me, and  
helping me in all my needs. So  
certaine thou wouldest haue me  
to be of this minde, that to doubt  
of it doth most displease thee and  
dishonour thee, as though either  
thou wert not true, or not able to  
doe these things or else becomest  
not my father in respect of thine  
owne goodnesse in Christ onely,  
but also in respect of my worthi-  
nes and deserts.

And that I should not wauer  
or doubt of this, that thou art my  
deare Father, & I thy Childe for  
euer through Iesus Christ: it is  
required

required in the first Commaundment, which saith : I am the Lord thy God, thou shalt haue none other God but me.

Againe, thy Sonne doth beere commaund me to call vpon thee by the name of father : Whereouer in the first Article of my Beliefe, I professe the same, in saying, I beleue in God the Father Almighty : Besides this, there are many other thinges to confirme me herein, as the Creation and gouernment of the world generally, and of euery creature particularly, for all is made and kept for man, and so for mee, to serue me for my commodity, necessity, and admonition. Againe, the Creation of me, in that thou hast made me after thy Image, hauing a reasonable soule, body, shape, &c. Where thou mightest haue made me a Toade, a Serpent, a Swine, deformed, frantick, &c. Whereouer thy wonderfull conseruation, nourishing and keeping of me hitherto in my infancy, Child-hood, youth, &c. All these (I say) should consume my

my faith of thy fatherly loue.

But of all things, the opening of thy selfe by the word and promise of grace made after mans fall: first to Adam, then to Abraham, Isaac, Jacob, and so to other, being published by the Prophets from time to time: and last of all accomplished by thy deare Sonne Iesus Christ, in whom thy promises are, yea and Amen. The opening of thy selfe thus (I say) in and by Christ, is the most chiefe and sure certificate, that thou art my Father for his sake, and I thy dear Childe, although of my selfe, I am most vnworthy. For thou according to thy promises, hast not spared thy deare Sonne Iesus Christ, but given him to the death of the Crosse for my sinnes. Thou wouldest he should be made flesh of our flesh, and blood of our blood, in the wombe of the Virgin Mary, by the operation of thy holy Spirit, that we by the working of the same spirit, through the merites of his flesh and blood, might be made flesh of his flesh, and blood of

of his blood: that is, as he hath the substance of our flesh and blood, euen so wee might haue, and for euer inioy in him and through him, the qualities, vertues and gifts of righteousness, holines, innocency, immortallity, and glory, wherewith he hath indued our nature in his owne person for vs all: that as now in faith and hope we haue the same, so in his comming, we might fully enioy them in very deed: for then shall our bodies (now vile) be like to his glorious body.

Herein appeareth the loue, not that we loued thee, but that thou louedst vs., and hast giuen thy Sonne for vs.

Herein dost thou commend vnto vs thy loue, that when we were yet sinners, Christ thy deare Son dyed for vs, so that nothing should seperate vs from thy loue in Christ Iesus, neither affliction, anguish, persecution, famine, neither life nor Death. For if when we were enemies, we were reconciled vnto thee by the death of thy Sonne, much more  
wee

wee being reconciled, shall be saved by his life.

And that I should not doubt heereof, but certainly be persuaded all this to pertain to me: where I might haue beene borne of Turkes and Infidels loe thou wouldest I should bee borne of Christian Parents, brought into the Church by Baptisme, which is a Sacrament of adoption, and requireth faith as well of remission of my sinnes, as of sanctification and holinesse, to be wrought of thee in mee, by thy grace and holy spirit.

Where I might haue beene borne in an ignorant time and Region, thou wouldest I should be borne in this time and Region, wherein is more knowledge reuealed, then euer was heere, or in many places is.

Where I might haue beene of a corrupt iudgement, and entangled with many errors, loe thou of thy goodnesse, as thou hast reformed my iudgement, so dost thou keepe it, and now for the same iudgements sake, dost vouch=

boughsafe somewhat by the Crosse to try me. By all which things I should confirme my faith of this, that thou alwayes hast beene, art, and wilt be for ever my deare father.

In respect whereof, as I should be certaine of saluation, and of the inheritance of Heauen for ever: so should I be thankfull, cast my whole care on thee, trust on thee, and call on thee, with comfort and certaine hope for all thinges that I want.

For in that thou hast given to me this benefite to be thy Childe, undeserued, and undesired on my behalfe, simply and onely in respect of thine owne goodnes and grace in Christ, least at any time I should doubt of it, how should I but hope certainly that nothing profitable to me can be denyed, in that thy power is infinite & for as thy good will is declared in adopting me, so nothing can be finally wanting in me, which may make for my weale: (for then should not thy power be Almighty) in that thy will is so bounteously al-  
ready

ready declared: whereas my beliefe requireth. that I should beleue in thee the father Almighty.

In consideration whereof, I should in all thinges behaue my selfe as a childe, reioyce in thee, praise thee, trust in thee, feare thee, serue thee, loue thee, call vpon thee, &c.

But alas, how heauy hearted am I? How vnthankfull am I? how full of vnbeliefe and doubting of this thy rich mercy? How little doe I loue thee, feare thee, call vpon thee & ac.

O be mercifull vnto me, forgive mee, good father for thine owne sake, and grant me the spirit of thy children, to reueale thy selfe vnto mee, and Iesus Christ thy deare Sonne our Lord, by whom we are made thy children, that I may truly know thee. heartily loue thee, faithfully hang vpon thee in all my needs: with good hope call vpon thee, render faithfully this honour to thee, that thou art my God and father, and I thy deare childe through the grace in Christ, and

so alwayes be indued with an assured hope of thy goodnesse, and a faithfull obedient heart in all things to thy holy will.

At thy hands and from thee, as I must looke for all things, so come I vnto thee, & pray thee to giue mee these things which thy deare children haue, and thou requirerest of me, that I might come and aske them of thee as now I doe, through Iesus Christ our Lord.

As by this word Father I am taught to glory of thee, & in thee, and all that euer thou hast (for thou art wholly mine, my Lord, my God, my Father) so by this word our I am taught to glory of all the good, that all and euery of thy seruants that euer were, are, or shall be, had, haue, or shall haue. For now I am taught to beleene that thou hast called mee into the communion of thy Church and people, whome heereby I perceiue thou hast commaunded to bee as carefull for mee as for themselves, and in all their prayers to be as mindfull of mee as



as of themselves.

Againe, as by this word Father I am taught to remember and render my dutie I owe to thee=wards, faith, loue, feare, obedience, &c. so by this word Our I am taught my dutie towards the people, to bee carefull of them, and to take their sorrow, pover=ty, affliction, &c. as mine owne: and therefore to labour to helpe them in heart and hand after my vocation and ability, ve=terly abhorring all pride, selfe=loue, arrogancie, and contempt of any.

By reason whereof I haue great cause to lament, and to re=ioyce. To lament, because I am so farre from consideration, much more from doing my duty to the people, in thoughts, words or deeds. To reioyce, because I am called of thee, & placed in the blessed society of the Saints, & made a member and Citizen of the heauenly Ierusalem: And because thou hast giuen in com=mandement to all the Church, to bee as carefull for mee, as for  
B 2 them

themselves.

But alas, how far am I here-  
from? As I am guilty of vn-  
thankfulnes for this thy calling  
mee into the blessed communion  
of thy deare Sonne and Church,  
pea of thy selfe: so am I guiltie  
of selfe-loue, vnmmercifulnesse,  
pride, arrogancy, forgetfulnesse,  
and contempt of thy children: for  
else I could not but be otherwise  
affected, and otherwise labour  
then I doe.

Oh be mercifull vnto me, good  
father forgive mee, and graunt  
for Christs sake, that as my  
tongue soundeth this word Our,  
so I may in heart feelee the true  
ioy of thy blessed communion, and  
the true loue and compassion  
which thy children haue and  
feelee towards their brethren:  
that I may reioyce in all trouble,  
in respect of that ioyfull commu-  
nion: that I may denie my selfe  
to honor thy children vpon earth,  
and endeavour my selfe to do them  
good for thy sake, through Iesus  
Christ our Lord. I come onely to  
thee, to giue mee that which I  
cannot,

cannot, nor must not elsewhere haue : and thou requirest it of mee, that therefore I should as thy childe, come and craue it to thy glory.

Which art in heauen.

**A**nd by these wordes Our Father I am taught to glorie and reioyce for the blessed communion which I am called to with thee, deare Father, with thy Christ, and with thy holy Church : so also am I heere taught by these wordes, Which art in heauen, to reioyce, in respect of the place and blessed ioyes whereunto at the length in thy good time I shall come. For now I may perceiue that as heauen is thy home, so is it mine also, being as I am thy childe through Christ, although heere for a time I am bodily on earth and in miserie.

Againe, by these wordes, Which art in heauen, I am admonished, not onely to discerne thee

from earthly fathers, & to know how that thou art Almighty, present in all places, and of most purity, to confirme thereby my faith, to bee prouoked the more to feare thee, to reuerence thee, &c. But also I am admonished to iudge of thy fatherly loue, by heauenly benefites, and not by corporall, simply and all ouely: for oftentimes the wicked prosper more in the world, and haue more worldly benefites then thy children. So that by this I see thou wouldest pull by my minde from earth and earthly things, to heauen and heauenly things, and that I should see further by corporall benefites, thy heauenly prouidence for me. For if thou place mee thus on earth, and thus blesse me as thou doest, and hitherto hast done from my youth vp, in that thou art nothing so carefull for my body as for my soule: howe should I but thinke much of thy prouidence? for it is thy home, where is such glory as the eye hath not seene, &c. Of which things these corporall

all benefices of thine giuen mee on earth, should be (as it were) inductions: and the taking of them away, admonitions, to bee more mindfull of permanent things, and lesse mindfull of transitory things.

By reason hereof I haue great cause to lament, and to reioyce. To lament, because I am so earthly minded, so little desirous of my home, so vnhankfull for thy prouidence and fatherly protection here on earth.

To reioyce, because of my home and the great glory thereof: because thou dost so prouide for mee heere, because thou dost so correct and chasten mee, &c. But alas, I am altogether a wretch, earthly and vnhankfull, not onely for these corporall benefites, health, riches, friends fame, wisdom, &c. for thy fatherly correction, sickness, temptation, &c. but also for thy heauenly benefites, for Christ Iesus, for the promise of thy spirit, for thy Gospell, &c. yea, euen for heauen it selfe and thy whole glory, as the **Israhelites** were

were for the land of Canaan, and therefore neuer enjoyed it, but perished in the wilderness. I am proud in prosperitie and forget thee, waxing secure and carelesse, &c. I am impatient in the Crosse, and too much consider worldly discommodities.

Oh deare Father forgive mee, for thy Christs sake, all mine unthankfulness, loue of this world, contempt, and obliuion of thy heavenly benefites, and grant me thy holy Spirit to illuminate the eyes of my minde with the light and liuely knowledge of thy presence, power, wisdom and goodnesse in thy creatures, but especially in Christ Iesus thy Sonne, and so by the same Spirit inflame mine affections, that I may desire nothing in earth but thee, and to be present with thee, that my conuersation may be in heauen continually, from whence graunt mee still to looke for the Lord Iesus, to make this my vile body like vnto his owne glorious and immortall body, according to his owne power, by  
which

which he is able to do all things.  
As thou hast giuen mee to be thy  
childe, so I pray thee, giue mee  
those thinges which bee the pro=  
perties of thy childzen, giuen  
from thee in thy good time.

Hallowed be thy name.

**T**hy name is that whereby  
thou art knowne: for names  
serue to discerne and know  
one thing from another. Now,  
though thou art knowne by thy  
creatures, yet in this our corrupt  
state, they serue but to make vs  
excuselesse. Therefore most pro=  
perly, liuely, and comfortably,  
thou art knowne by thy holy  
word, and specially by thy pro=  
mise of grace, and freely pardo=  
ning and receiuing vs into thy  
fauour for Christ Iesus sake, for  
the which goodnesse in Christ  
thou art prayesed and magnified,  
according to thy name, that is,  
so much as men know thee in  
Christ, they magnifie thee, and  
praise thee, which heere thou  
W 5      callest

callest halloving or sanctifying.  
 Not that thou art the more holy  
 in respect of thy selfe, but in re-  
 spect of men, who the more they  
 know thee, the more they cannot  
 but sanctifie thee : that is, they  
 cannot but as in themselves by  
 true faith, loue, feare, and spiri-  
 tuall service honour thee : so al-  
 so in their outward behaviour  
 and wordes, they cannot but live  
 in such sort, as other seeing  
 them, may, in and by their holi-  
 nesse and godly conuersation, bee  
 occasioned, as to know thee, so to  
 sanctifie thy name accordingly :  
 and therefore thou settest forth  
 heere vnto me, what is the chiefe  
 and principall wish and desire of  
 thy Children and people : name-  
 ly that thou in Christ mightest  
 bee truly knowne and honour-  
 ed, both of themselves and of o-  
 ther, inwardly and outwardly :  
 as by the contrary a man may  
 easily perceiue, that the greatest  
 sorrow & grieve thy people haue,  
 is ignorance of thee, false service  
 or Religion, and wicked conuer-  
 sation. Against the which they  
 pray



pray and labour diligently after their vocations, as they for the obtaining of the ether, both to others and to themselves, doe take no small paine in prayer, study, and godly exercise.

By reason heereof I see, that I am farre from this desire and lamentation which is in thy children. I see mine ignorance of the true knowledge of thee and thy name: for else it had not needed thee so by thy word to haue reuealed thy selfe. I see also mine own ignorance of the excellency of the same: for else wouldest thou not haue tolde mee, that the sanctifying of thy name is the chiefest thing thou requirest of euery man.

Againe, I see my great want of holinesse: for else thou needest not to teach me to seeke and pray for that I want not.

Moreover, I see my great perversity, which would not seeke at thy hands for sanctification, although I see my neede thereof. For else thou wouldest not haue commaunded me to pray for it, if

I

I seeing my want would haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodnesse, which wilt vndoubtedly giue vnto me sanctification and holinesse: for thou wouldest not that I should aske for that thing, that thou wilt not giue me.

So that I haue great cause to lament and reioyce. To lament, because I am so farre from this desire and lamentation which thy Children haue. Also because of my ignorance, pouerty, perversity, vnhankfulnesse, &c. but most of al, because thy holy name, word, and religion, is so blasphemed both in doctrine and in liuing, of many especially in this Realme.

To reioyce I haue great cause, for thy exceeding goodnesse and mercy, which wouldest so disclose thy selfe by thy works, word, and Gospel: which wouldest open these things thus vnto mee, and also giue vnto mee and others, sanctificatiō in thy sight by faith, and in the sight of men by pur-  
nesse

nesse of life. and godly conuerſation. But alas, heartily doe I neither the one nor the other, that is. lament or reioyce, as thou Father which ſearchest my heart, doſt right well know.

Oh be mercifull vnto me, and forgiue me, yea, giue me of thine owne pity thy holy Spirit, to reueale and open to my minde effectually my miserable poore ſtate and condition, my ignorance, perversity, and my careleſſneſſe for thy true honour and diſhonour, in ſuch ſort, that I may heartily lament theſe evils, and haue them pardoned and taken from mee, through Ieſus Chriſt our Lord.

Againe, good Father, giue me the ſame thy holy Spirit, to reueale to me thy Name, worde, and Goſpell, that I may liuely know thee, vnfainedly loue thee, heartily obey thee, and about all thinges deſire and labour by all meanes lawfull, that all godlines in Doctrine and conuerſation may be exerciſed both in me, and in all others, for whome thou wouldeſt I ſhould pray.

Here

Here thinke vpon the state of Religion, and the life of the professors of the Gospell, that you may lament some, pray for some, and giue thanks for some.

Let thy Kingdome come.

**T**hy Kingdome is in two sortes to be considered : Vniuersally and particularly. Vniuersally, according to the power, wherewith thou gouernest all thinges euery where, in Earth, Heauen, Hell, Devils, Angels, Men, Beasts, Fowles, Fishes, and all other creatures, animate and inanimate, sensible and insensible.

Of this Kingdome spake Dauid when hee said : Thy Kingdome ruleth ouer all. Particularly, thy Kingdome is to be considered according to the grace, wherewith thou raigest only in the Church and Elect people, ruling and gouerning all and euery member of the Church to the glory, & their eternall comfort. Not that out  
of

of this Church I exclude thy power, (for as therewith thou defendest thy people, so thou punishest thine enemies :) but because thy grace is specially considered, being (as it were) the very keeper that keepeth and guideth thy people.

The time will be when this Kingdome of grace and power, now being as distinct, shall be vnted and made one Kingdome of Glory, which will bee when Christ shall giue by his Kingdome into thine handes, that is in the Resurrection, when Death the last enemy shall bee subdued, and thou shalt be all in all.

In the meane season, this Kingdome of grace is miraculously and mightily propagated, enlarged, and gouerned by the true Ministry of thy word and Sacraments, through the working of thy holy spirit. And this is the meane and way whereby, as thou didst first plant, so doest thou enlarge, amplify, and preserve the same.

This Kingdome of graces begun,

gun, continued, and enlarged by the true preaching of the Gospell, and ministracion of the Sacraments, is the thing which Christ teacheth heere the Children to pray for, that it might come: that is to say, that the Gospell might so mightily, purely, and plentifully bee preached (maugre the head of all thine enemies) that the number of thine Elect might be brought in, and so the Kingdome of the glory might appeare. So that as I see the Children desire, pray, and labour that the Gospell might be truly preached, heard, and loued in themselves and in other: so they lament the not preaching and refusing, the not louing and not belceuing the Gospell: yea they lament the lingring of the coming of the Christ: for in his coming they know they shall bee like vnto him, and hauing this hope, they purifie themselves as he is pure. By reason hereof I see, first that I am farre from this desire and lamenting, which the Children haue.

I see

I see my ignorance of thy kingdome and power euery where of thy grace in thy Church onely, and of thy glory, when all the enemies of thy grace shall be cast downe, and thy glory and power shall embrace each other.

I see mine ignorance, how acceptable a seruice to thee is the true preaching, and the hearing of thy Gospell, for else thou haddest not needed to haue placed this petition next to the petition of the sanctifying of thy Name.

Againe, I see here mine vnablenesse to enter into thy kingdome, and to attaine vnto it: for else what neede should I haue to pray for that to come from thee, which otherwise may be atchieued? Thirdly, also I see my perversity and contempt of thy kingdome and grace for although I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so, for if I would haue prayed for it, thou wouldest not haue commaunded me? Last of all, I see thy goodnesse, which will bring

being thy Kingdome, and that  
as general'y by sending forth  
Ministers to preach truely : so  
particularly by regenerating me  
more and more, and by giuing  
me, as grace herre, so glory else-  
where. For thou wouldest not  
I should pray for that which thou  
wilt deny. So that I haue great  
cause to lament and reioyce: To  
lament, because of my miserable  
estate and condition : because of  
my Sinne, ignorance, rebellion,  
peruertnesse, Satans power,  
contempt of thy grace, Gospel  
and ministry, here or elsewhere.  
To reioyce, because of thy good-  
nesse and great mercy, which hast  
brought mee into thy Church,  
keepest me in it, and wilt doe so  
still. Also because of the Mini-  
stery of thy worde and Sacra-  
ments, by which the holy Ghost  
is and will be effectuell : And fi-  
nally, because of the great glory,  
wherunto thou hast called me,  
and which now thou wilt giue  
vnto me, asking the same.

But alas, how vnthankfull I  
am and sorrowlesse, Lord thou  
knowest,



knowest, for my heart is not hid from thee, &c. Oh be mercifull vnto mee and forgieue me good Father, and graunt me the spirit of thy childe, to reueale vnto me my ignorance of thy Kingdome, my pouerty and perversity, that I may lament the same, and dayly labour for thy helpe, and thy holy spirit. to suppress the Kingdome of Sinne in my selfe and in others.

Againe, grant me that same thy holy spirit, to reueale to me thy Kingdome of power, Grace and Glory, to kindle mine affections, to regenerate me more and more, to raigne in mee as in a peece of thy kingdome, to giue to me a desire to pray, and to labour for thy kingdome, both to my selfe and others effectually, to thy glory, and to assure my Conscience of thy goodnesse, that thou wilt giue me grace and glory, &c.

Here call to minde the state of the Ministry and Ministers, the light and life of Gospellers, the er-  
rours

rours and heresies which men be entangled withall, &c.

Thy Will be done.

**A**S thy power is infinite, so is thy wisdom accordingly: whereby as wee may perceiue that nothing is or can be done against thy power, or otherwise then by it: so is there not, nor cannot be any thing done against otherwise then by thine Omnipotent and secret will, which is alwayes, as thou art good, holy and iust, how farre soeuer it seeme otherwise to our foolish reason and iudgement. And therefore here wee are taught to pray, that thy will may be done heere without sinne on mans behalfe, as it is on the Angels behalfe in heauen.

Againe, forasmuch as thou art incomprehensible of thy selfe, as well concerning thy power, as concerning thy wisdom: wee may not according thereto search thee, but rather adore and worship

ship thy Maiessty, and tremble at  
thy Judgements and workes,  
and therefore pray alwayes, that  
we may be content with thy will,  
and be buxome and obedient  
thereunto.

And forasmuch as thou hast  
reuealed to vs so much of thy  
will in thy word written, as is  
necessary for vs in this life to  
know, yea, as wee can attaine  
vnto, and a little further : wee  
ought to take all thinges done  
against the same, as sinne and  
transgression, although thou canst  
bless the same sinne to serue thy  
prouidence. Of the which pro-  
uidence wee cannot, nor may  
not iudge, farther then thou hast  
and shalt open it vnto vs. So  
that this petition (Thy will bee  
done) is not simply to be vnder-  
stood concerning thine omnipo-  
tent Will vnruealed, against  
the which nothing is or can bee  
done, but rather concerning thy  
will reuealed in thy Law, and  
Gospell, the which thou heere  
teachest mee, that wee should  
desire not onely to know it, but  
also

also to doe it : and that in such perfection and willingnes as it is in heauen. The which thing I perceiue thereby, that thy children doe desire dayly, in and for themselves and others, and doe lament the contrary, in whomsoever it be : so that often their eyes gush out with riuers of teares, because men keepe not thy Lawes.

By reason hercof I see that I am farre from the sighes & teares of thy people. I see my ignorance of thy will, if thou hadst not opened the same by thine owne mouth. I see my ignorance, how acceptable a seruice obedience to thy will is, and therefore dost thou place this petition among the first and continuall desires of thy children.

Againe, I see my pouerty in godly obedience, which had need to bee taught to pray for it, thereby to signifie vnto me my want and vnability to attaine vnto it, but by thy giue.

Thirdly, I see my disobedience: for else neuer wouldst thou haue

haue commaunded mee to haue  
prayed for the doing of thy will,  
if I seeing my want, would haue  
prayed so.

Last of all, I see thy goodnesse,  
which wilt giue to mee and o-  
thers, to obey thy will: that is,  
to loue thee with all our hearts,  
to loue our Neighbour as our  
selues, to dye to our selues, to liue  
to thee, to take vp our crosse, and  
to follow thee, to Belenue, to re-  
pent, &c. for else thou wouldest  
neuer haue bidden vs to pray for  
a thing which wee should not  
looke for.

So that I haue great cause to  
lament and reioyce. To lament,  
because of my miserable state and  
condition, because of my sinne,  
ignorance, pouerty, and peruer-  
sity: also because thy will is e-  
uer where, either not knowne,  
or contemned and Satrans wil,  
the wil of the world, and of the  
flesh, readily obeyed.

To reioyce I haue great cause,  
for that thou hast opened thy  
selfe, and wilt vnto mankinde;  
for that also thou particularly  
hast

hast taught me these things, and because also thou wilt graunt me grace to doe the same. But alas, how vnthankfull I am, and how hard hearted, thou Lord dost know.

O be mercifull vnto me, and forgive me: I beseech thee gracious God, Graunt me thy holy Spirit, to reueale to me my ignorance of thy will, my pouerty and puerility, that I may heartily bewaile it, &c. and by the helpe and working of the same Spirit, may suppress the will of the flesh. Againe, graunt me thy holy Spirit to reueale to me thy will declared in thy Law and Gospell, that I may truly know the same: and inflame so my affection, that I may desire and loue the same in such sort, that it may be my meate and drinke to doe thy will.

Here call to mind the ten Commandements of God particularly, or generally, what therein he requireth, & pray for the same particularly

larly as you see your neede, and that not only for your selfe, but also for others.

Pray for patience to suffer what crosse soeuer God shall lay vpon you, and pray for them that be vnder the crosse, that they may be patient: pray for spirituall wisdom in euery crosse, peculiar or publike, that you may see and loue Gods will.

Giue vs this day our daily bread.

**B**y bread (the food of the body) are vnderstood all things necessary for this corporall life, as meat, drinke, health, successe in our vocation, &c.

By this word Giue, wee should vnderstand, that not onely spirituall things, but also corporall benefites are Gods free gifts, and come not for our worthinesse or trauell taken about the same, although our trauels be oftentimes meanes, by the which God doth

**C**

giue

giue corporall things.

By Dayly wee vnderstand the contented mindes of thy children, with that which is sufficient for the present time, as hauing hope in thee, that they shall not want, but dayly shall receiue at thy hands plenty and enough of all things.

By this word Our are as well vnderstood publike benefites, as peace, in the Common-weale, good Magistrates, good lawes, seasonable weather, &c. And also particular benefites, as be Children, health, name, successe in the workes of our vocation, &c. And besides this, by it wee should see the care, euen for corporall things which the Children haue for others, as well as for themselves.

So that heere I may learne how farre I am from that I should bee, and that I see thy children are come vnto. I see my ignorance also, how that, as spirituall things doe come from thee, so do temporall things: and as they come from thee, so are they



they conserued and kept of thee,  
and therefore the children are  
thankfull, and looke for them  
as thy meere giftes, notwithstanding  
the meanes which they vse  
if they haue them: how be it they  
vse them but as meanes, for ex-  
cept thou worke therewith, all is  
in vaine.

Againe, heere I am taught to  
bee content with that which is  
sufficient for the present time, as  
the Children be, which haue the  
shortnesse of this life alwayes be-  
fore their eyes: and therefore  
they aske but for dayly susse-  
nance, knowing this life to bee  
compared to a day, yea a watch,  
a sound, a shadow, &c.

Moreover, I may learne to see  
the compassion and brotherly care  
which the Children haue one for  
another.

Last of all, heere I may see  
thy goodnesse, which as thou  
wilt giue mee all thinges ne-  
cessarie for this life, (or else thou  
wouldest not haue mee a sinner, &c.)  
so thou commaundest all men to  
pray and care for mee, and that

bodily : much more then if they be able , they are commaunded to helpe mee both in body and soule.

By reason whereof I haue great cause to lament and reioyce. To lament because I am not so affected as thy children be, because of my ignorance , my ingratitude , my peruerſitie and contempt of thy goodnesſe, and of the neceſſity of thy people, which (alas) be in great miſery, ſome in exile, ſome in priſon, ſome in po- uerty, ſicknes, &c.

To reioyce I haue great cauſe, becauſe of thy goodnes in teach- ing me theſe things, in comman- ding mee to aſke whatſoeuer I want , in giuing mee ſo many things vnasked , in keeping the benefites giuen mee, in commaun- ding men to care for me, to pray for me, to help me, &c.

But alas, how farre I am et- ther from true lamenting or re- ioycing, Lord thou knoweſt. Oh be mercifull vnto me , & help me, forgive me, and grant me thy ho- ly ſpirit to reueale to me my need,

igno=

ignorance, great ingratitude, and contempt of thy mercies and thy people, and that in such sort, that I may heartily lament and bewaile my misery, and through thy goodnesse bee altered with thy people to mourne for the miseries of thy Children, as for mine owne.

Again, reueale to me thy goodnes (deare Father) euen in corporall things, that I may see thy mercy, thy presence, power, wisdom and righteousness, in euery creature, and corporall benefites, and that in such sort, that I may be thoroughly affected, truly to reuerence, feare, loue, and obey thee, and to hang vpon thee, so be thankfull to thee, and in all my neede to come vnto thee, not only when I haue ordinarie meanes by the which thou commonly workest, but also when I haue none, yea when all meanes and helps are cleane against me.

Heere remember the state of your children, and family, also your Parents, neighbours, kinsfolkes,

folkes, also your friends, Country and Magistrates, &c. as you shall haue time thereto, and by Gods good spirit shall be prouoked.

Forgiue vs our debts, as wee  
forgiue them that are deb-  
ters vnto vs.

**B**y our Debts wee vnderstand, not onely the things we haue done, but the omission and leauing vndone of the good things we ought to doe.

By Our, we vnderstand not onely the particuler sins of one, but also generally the sinnes of all and euery one of thy Church.

By Forgiuenes, we vnderstand free pardon and remission of sins, by the merits and deserts of thy deare Sonne Iesus Christ, who gaue himselfe a ranlome for vs.

By our forgiuing of other men offences to vs-ward: we vnderstand thy good will, not onely that it pleaseth thee, that wee should liue in loue and amity: but also that thou wouldest haue  
vs

vs to bee certaine of thy pardoning vs of our finnes. For as certaine as wee are that we pardon them that offend vs, so certaine should we be that thou dost pardon vs: whereof the forgiving our trespassers is as it were a Sacrament vnto vs.

So that by this petition I am taught to see that thy children, although by imputation they bee pure from sin, yet they acknowledge sinne to be and remaine in them, and therefore doe they pray for the remission and forgiveness of the same.

Againe, I am taught heereby, to see how thy children doe consider and take to heart, not onely the evils they doe, but also the good they leaue vndone: And therefore they pray thee heartily for pardon.

Moreover, I am heere taught to see that thy children are careful for other men and for their trespasses, and therefore pray that they might be pardoned in saying our finnes and not my finnes.

Besides this, I am taught  
 C. 4 here

here to see how thy children not only forgive all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them. So farre are they from maliciousnes, pride, reuengement, &c. Last of all, I am taught to see how mercifull thou art, which wilt haue me to aske pardon: whereof thou wouldest that wee should in no point doubt, but be most assured, that for Christs sake thou hearest vs, and that not onely for our selues, but also for many others: for thou doost not commaund vs to aske for any thing thou wilt not giue vs.

By reason whereof I haue great cause to lament, and reioyce: To lament, because of my miserable estate, which am so farre from these affections that are in thy children: which am so ignorant and carelesse of Anns, not onely in leauing good vndone, but also in doing euill, and that dayly in thought, word, and deed, &c. I speake not of my carelesnes for other soules Anns, as of my parents,

parents, children, family, magistrates, &c. neither of the sinnes of them, to whom I haue giuen occasion to sinne.

To reioyce I haue great cause, because of thy mercie in opening to me these things, in commanding mee to pray for pardon, in promising mee pardon, and in commaunding others to pray for me. And surely I ought to be perswaded of thy mercy, though my sinnes be innumerable: For I see not onely in this, but in euery petition, how that euery one of the Church prayeth for me, yea Christ thy Sonne, who sitteth on thy right hand, prayeth for me, &c.

Oy deare Father be mercifull vnto me, and forgive mee all my sinnes, and of thy goodnesse giue mee thy holy spirit to open mine eyes, that I may see sin, the better to know it, the more truly to hate it, and most earnestly to strue against it, & that effectually, both in my selfe and others.

Againe, graunt mee the same thy holy spirit, to reueale vnto me

the remedy of sinne by Christ only, and to worke in mee faith to embrace the same by Christ, and thy mercies in him, that I may hence=forth bee indued with the holy spirit, to begin to obey thy good will more and more, and to increase in the same for euer.

Here call to minde the speciall sinnes you haue committed heretofore. Remember if you haue occasioned any to sinne, to pray for them by name. Remember that Gods law should be so deare vnto vs, that the breaking thereof in others, should bee an occasion to make vs to lament with teares, &c

Leade vs not into temptation.

**B**Ecause of our continuall and great infirmities: because of the great diligence and subtilties of our enemies: and because thou art wont to punish sin with sinne, (which of all punishments is the greatest and most to be feared) in this petition



tion thou wouldest haue thy Children to haue the same in remembrance, and for a remedie hereof thou hast appointed prayer, so that the onely cause why any are ouercome and led into temptation, is for that they forget what they desire in the petition going before this, which should neuer bee out of their memory, to prouoke them to be more thankfull to thee, and more vigilant and heedie hereafter for falling into the like perils.

For which to be auoided, thou dost most graciously set forth a remedie in commanding vs to pray after pardon for our sinnes past, and for thy grace to guide vs, so that wee be not led into temptation, but might be deliuered from euill. And because thou wouldest haue all thy Children to hang wholly vpon thee, to feare thee onely, and onely to loue thee: thou dost not teach them to pray, suffer vs not to be led, but leade vs not into temptation, that (I say) they might onely feare thee, and certainly knowe  
that

that Sathan hath no power ouer so much as a Pig, but whatsoeuer thou giuest vnto him, and of thy secret (but most iust) iudgement dost appoint him to vse, nor as he will (for then were all lost) but as thou wilt, which canst wil nothing but that which is most iust: as to giue them to the guiding of Sathan, which will not be guided by thy grace, as thou diddest Saul, &c.

Occasions to euill are in two sorts: One by prosperitie and successe, another by aduersity and the crosse, &c. The euils coming of successe commonly, are vnthankfulnesse, pride, security, and forgetting of our selues, forgetting of others, forgetfulnesse of **G O D**, of our mortality, &c. The euils coming of aduersity, commonly are impatience, murmuring, grudging, despairing, contemning of **G O D**, flattering of men, stealing, lying, with many other euils, whereto temptations will entice a man that is left to himselfe: whereas to one that is guided with **G O D**s spirit,

tempta=

temptations are but tryals to the glory of God, cōfort of the tempted, and edifying of the Church, but (as I said) if a man be left alone, temptations entice euen to the Deuill himselte: and therfore thy Child: en pray to be deliuered from euill, vnderstanding thereby Sathan himselte, the sower and supporter of all euill. And this thy Children doe as well for others, as for themselves.

So that I may learne hereby many good thinges : first to remember often our infirmity and weakenes, and the dangerous estate we stand in, in respect of our flesh, of the world which is full of euill, of Sathan which seeketh to sift vs, and as a roaring Lyon, to destroy vs, and of our finnes which deserue all kinde of punishments and correction, that I might with thy Children feare thee, watch, pray, and desire the day of redemption and deliuerance from all euils.

Againe, I may learne heere that to auoyde all dangers and euils,

euils, is not in the power of man, but onely thy worke. By reason whereof I should consider thy great goodnesse, which hitherto hast kept me from so many euils, both of soule and body, yea, of name, goods, &c. As thou hast done in my infancy, Child=hood, youth, middle=age, &c.

Thirdly, I may learne heere that I should bee carefull for others, both that they might bee deliuered from their euils, that they might bee preserved from temptation and from being overcome in the same, and therefore thou teachest me not to pray Deliuier mee from euill, singly, but Deliuier vs from euill.

Last of all, I am taught hereby to see thy goodnesse towards me, which wilt deliuier me from being overcome in temptations: for thou wouldest not haue me to aske for that which I should not certainly looke for at thy handes. By reason whereof thou wouldest haue me to be in a certainty of my saluation for ever.

For else I cannot beleue my  
prayer

prayer to be heard, if that finally  
I should not be deliuered from euill : and therefore thou ioyneſt  
hereto a giuing of thanks, which  
with thy Church I should say :  
For thine is the Kingdome, thine  
is the power, thine is the glory  
for euer.

By reason whereof I haue  
great cause to lament & reioyce :  
To lament, because of my cor-  
ruption, infirmity, weaknes, obli-  
uion, and carelesnes for thy peo-  
ple, ingratitude, &c. because of  
Sathans power, vigilancy and  
prudence, which hath ouercome  
most graue, wise, and holy men,  
whereof some neuer recovered :  
as Caine, Cam, Achitophell,  
Saul, Iudas, &c.

To reioyce, because of thy good-  
nes, which teacheth me this, and  
shewest me the remedy, comman-  
dest at thy Church to pray for  
me, and wilt at length deliuer  
me from all euill, and giue mee  
glory. But alas, I am altoge-  
ther carelesse and miserable. Oh  
be mercifull vnto mee deare  
father, and for Christes sake  
forgiue

forgiue me all my finnes: graunt me thy holy Spirit, to reueale to me mine infirmities, weaknesse, perils, dangers, &c. in such sort, that as I may heartily lament my miseries, so I may aske and obtaine thy grace to guide mee from all euill for euermore.

Againe, grant me the same, thy holy Spirit, to reueale to mee thy loue and kindnesse towards me (and that in eternity) in such sort, that I may be thoroughly perswaded of the same, become thankfull vnto thee, and daily expect and lodke for the reuelation of thy Kingdome, power, and glory: as one that for euer shall haue the fruition of the same, through thine owne goodnes and mercy in Christ, prepared for me before the beginning and foundation of the world was laide.

Here call to minde our security, Sathans vigilancy: our negligence, his diligence: our infirmity, his abilitie: our ignorance, his craft and subtilty. &c.

Againe,

Againe, call to minde how that hee hath ouerthrowne for a time, many of the deare Saints of God, to whome we are to be compared in nothing : As *Adam, Eue, Lot, Judas, Thamar, Moses, Aron, Miriam, Sampson, Gedeon, Ely, David, Salomon, Ezechias, Josias, Peter, Thomas,* and innumerable moe.

Also call to minde the goodnes of God, and of our Shepheard Christ, which hath kept vs hitherto, keepeth vs still, and teacheth vs heere to know that hee will keepe vs for euer, for hee would not haue vs to aske for deliuerance from euill, if that he would not we should certainly looke for the same. If thou doubt of finall perseuerance, thou dishonourest God. Be certaine therefore, rest in hope, be still in his word.

See also how he hath commanded his whole Church, and euery member thereof, to pray for thee aswell as for themselves, in these and all other things.

Now !

Now and then goe about to reckon how many and diuers kinds of euils there be, and that thereby as you may know you are deliuered from none but by Gods great goodnes: so you may see that the number of euils that you haue, are nothing to be compared to the multitude of euils, wherewith if your Christ were not, the Deuill would all to bedaube and dresse you, infect and corrupt you. But what are all the miseries and euils that can be, to be compared to the least ioy prepared for vs in Heauen? Oh thinke of those ioyes, and pray that when the time of Death commeth, wee may hale forth of the haufen of this flesh and this world, ioyfully.

In praying this petition, call to minde the euill you haue bene in, the euils you are in, and the euils you may fall into if God should not preferue you, that you might be stirred vp the more to thankfulness, to prayer, to trust in God, to modesty, &c.

For



For thine is the kingdome, thine  
is the power, thine is the glory,  
for euer.

**A**S in the beginning of this  
prayer by these words Our  
father which art in Heauen,  
thy Children are excited & stirred  
vp to a full confidence of obta-  
ining the petitions following, and  
all things necessary, so in the lat-  
ter end thou hast added for the  
same purpose these wordes: For  
thine is the Kingdom, &c. & where-  
in I am taught these things.  
First that in prayer I should  
haue such consideration of thy  
kingdome, power, glory and eter-  
nity, that my minde should bee  
stricken with an admiration of  
the same. Secondly, that I should  
so consider them, especially in  
prayer, that I should not doubt,  
but that thou workest, rulest and  
gouernest all things euery where,  
in all persons and creatures, most  
wisely, iustly, and mercifully.

Thirdly, that in prayer all my  
petitions should tend to the set-  
ting

ting forth of thy power, of thy kingdome and of thy glory.

Last of all, that in prayer I should in no wise doubt of being heard, but be assured, that thou which hast commaunded mee to pray, and hast promised to heare me, doest most graciously for thy mercies sake, and truths sake heare my petitions, according to thy good will through Iesus Christ thy deare Son our Lord, and onely Saviour.

We reason whereof I haue great cause to lament & reioyce: To lament, because I consider not these thinges in prayer, in such sort as should moue me to admiration and gratitude, because I consider not thy power and wisdom generally in all thinges, because I am so careless for thy kingdome, and because I am so full of diffidence and doubting of thy goodnesse.

To reioyce I haue great cause, because thou reuealest these thinges vnto me on this sort: because of thy power, kingdome and glory, which maketh to the  
hearing

hearing of my prayers, and helping of mee : because thou wilt vse me as thine instrument to set forth thy kingdome, power and glory : and because it pleaseb thee to heare my prayers, and assuredly wilt saue me for euer.

But alas, how farre am I from these lamentings and reioy= cings : by reason whereof I deserue damnation : Oh be mercifull vnto me, and forgive me, and of thy goodnes grant me thy holy spirit to reueale to mee my blindnes, obliuion, and contempt of thy kingdome, power and glory, with the greatnes of my doubttings, that I may heartily, as lament them, so haue them pardoned and taken from mee through the merites of Iesus Christ thy Sonne.

Againe, giue me thy holy spirit, to reueale to me in such sort, thy kingdome, power, glory, and eternitie, that I may alwayes haue the same before mine eyes, bee moued with the admiration thereof, labour effectually to set forth the same, and

and finally, as to haue the fruition thereof after this life, so to increase in an assured, certaine, and liuely expectation of the same, that I may alwayes and in all thinges reioyce in thee, through Christ, and giue lauds, thanks, and praises perpetually vnto thy most holy name : O blessed Father, Sonne and holy Ghost, three persons and one God, to whom be all honour and glory world without end.

Heere thinke that if the Kingdome, power, glory, and eternity bee Gods, which is our Father : what our dignity is, which bee his children : If the power be our Fathers, of whom should wee be afraid ? If the Deuill be subiect to the Lords power and Kingdome (as he is) how can the subiect haue power ouer vs, which be Sonnes and heyres, in that hee hath not power ouer Swine, without the providence and permission of God ? Therefore full well should we pray, *Lead vs not into temptation,* rather

rather then *Let vs not bee led into temptation*: for power is the Lords, and the Deuill hath none but that he hath of Gods giust. No he were not able to receiue power, if God did not make him able, although the execution of it, is rather of Gods permission.

*Giue all thanks, praise, and Glory, to God our Father, through Christ our Lord and Saniour, So be it.*

## A MEDITATION vpon the twelue Arti- cles of the Christian *Faith.*

*I beleene in God the Father, &c.*



ye people ( Oh  
Lord GOD the  
father of our  
Saniour Iesus  
Christ) doe heere  
in saying this  
Arti=

Article, (I beleue in God the Father Almighty) by faith knowe that thou together with Iesus Christ and the holy Ghost, didst create all things that be in Heauen and in Earth (for by Heauen and Earth, are vnderstood all things therein.) And as they know this, so they by the same faith doe see thee, the same God the Father, the Sonne, and the holy Ghost, to gouerne all thinges after thy great wisdom, power, righteousness and mercy, blessing euery creature they see as meanes to put them in remembrance of fearing, reuerencing, trusting and louing thee: for in euery creature they behold thy presence, power, wisdom, and mercy. As gaine by this word Father they declare their Beliefe, how that they are not onely thy creatures, and all that euer they haue to be thy gracious giiftes and blessings: but also how that they are thy Children, dearely beloued and cared for of thee through Iesus Christ. Where through (notwithstanding their

sinnes)

vnwonderment) as they conceiue  
a sure hope of thy goodnes and  
fatherly loue towards them in  
soule and body for euer : so are  
they thankfull for their creation,  
and for that thou hast made them  
thine excellent creatures, Lords  
of all.

They are thankfull for the  
creation of all creatures, and vse  
the same with thankfulness, as  
visible tokens of thy inuisible  
loue : they are thankfull for thy  
conseruing and keeping them,  
and for the gouerning of them,  
and all this world, lamenting  
that they are no more thankfull,  
that they beleue no deeper: and  
that reason hath so great a sway  
with them in these matters.  
But I (most gracious good  
Lord and father) though I say,  
I beleue in thee my Father Almighty,  
maker of Heauen and Earth, yet thou  
knowest that I am full of much  
doubting, not onely of this, whe-  
ther thou art my God, Almight-  
y, and most louing deare father  
in Christ, (becaule I feele in my  
selfe such a conscience of vnwor-  
thinesse,

thinnesse, & so great want of those things which thou requirest of thy Children, and so transference the cause of my being thy childe, in part to my selfe, whereas it is due onely and wholly alwayes to thy mercy and grace in Christ) but also thou knowest my doubting of my creation & gouernance, and of the creation & gouernance of all this world, (as I declare by my vnthankfulness for my Creation, for mine adoption, for my gubernation, for thy providence for me) or else deare father I could not but hartily with thy Children reioyce and praise thy holy name, and that continually, being henceforth carefull for nothing but how to please thee, and profite thy people, and that they might praise thy name in all thinges for euermore, desiring the sanctification of thy name, the comming of thy Kingdome, the doing of thy will vpon earth, as it is in Heauen.

Thou mightest haue made me a Dogge, but of thy goodnes thou hast made mee a Creature after  
thyne



thine Image : thou mightest haue made me a Turke, a Jew, a Sarazen, but thou hast made me a Christian, a member of thy Church : thou after my birth mightest haue left me, and in all my neede haue made no prouidence for me, as we sometimes see hath happened vnto others, but yet thou neuer didst so with me, and yet I am of all others most vnthankfull.

The creatures I thankfully vse not, thy inuisible loue by thy manifold visible tokens I consider not, as now I should by this apparell of my body, by this comfort of all health, by this light, by this my hearing, seeing, feeling, memory, vnderstanding, time, place, company, Creatures, and benefites, as well in keeping innumerable evils from me, both in soule and body, which else could not but come to me : as also in giuing to mee presently so many thinges as without thy speciall grace & working, I neuer could haue had or presently could keepe them. In the creatures I see not

thy power, for I feare thee not :  
 I see not thy presence, for I re=  
 uerence thee not : I see not thy  
 wisdom, for I adore thee not :  
 I see not thy mercy, for I nei=  
 ther loue nor praise thee, but in  
 lippes and tongue : and there=  
 fore in that all thy creatures doe  
 teach me, cry out vpon me to be  
 thankfull to thee, to loue, feare,  
 serue thee, and trust in thee, and  
 that continually : in that I doe  
 not so, they cannot but cry out  
 vpon me, and against me in the  
 sight, and in the day of Judge=  
 ment will weapon themselves a=  
 gainst me.

Oh that I did now consider  
 this : Oh that my blinde eyes  
 and my deafe eares were opened :  
 Oh that my miserable & foolish  
 heart were made wise and con=  
 uerted : This onely thou canst  
 doe, which hast all mens hearts  
 in thy handes to bowe them as  
 pleaseth thee. Bow my heart  
 good Lord into thy testimonies,  
 open mine eyes, make me to  
 heare for thy mercies sake, that  
 I may beleue and so loue thee,  
 be

be thankfull to thee, amend in all things, and serue thee, though not as thy deare seruants doe, yet at the least as other brute creatures doe, that is, to obey thee, and to be profitable to others.

Now forasmuch as my sinnes let this and all good things from me, I beseech thee to pardon me all my sinnes, according to thy gracious promise, for our Lord Iesus Christs sake.

I beleue in Iesus Christ  
his onely Sonne.

**T**hy seruants (O Christ Iesu) and people, doe know by faith, that as thou art Almighty, and God with the Father by whom all things were made, and are ruled, (for thou art God eternall, coequall, and consubstantiall with the Father and the holy Ghost) so thou art man, and hast taken our Nature vpon thee, by the operation of the holy Ghost, in the wombe of the Virgin Mary, & art become the  
D 3                      blessed

blessed seede which hast bruised the Serpents head: the blessed seede, in whome all Nations are blessed: the Prophet whome Moses did Prophecy of: the Samplar he saith in the Mount: the truth & body of all the types, figures and shadowes of the olde Law: the Messias Christ, and Saviour of thy people: the advocate and redeemer, the pacifier of Gods wrath for sinnes, the opener of Heauen, and giuer of euerlasting life.

This they know thou brough-  
test to passe in thy humane Na-  
ture, by thy incarnation and nati-  
uity, by thy being heere on earth,  
by thy liuing, teaching, fasting,  
praying, especially by thy suffer-  
ing vnder Pontius Pilate, by  
thy Death, buriaill, resurrection,  
ascention vnto the Heauens, and  
raigning on the right hand of the  
Father, from whence thou shalt  
come to iudge both the quick and  
the dead. And as they know this,  
so by faith they apply it also to  
themselves, that for their sake  
thou wast made man, diddest

pray

pray, fast, most tempted, didst dye  
roscst againe, and didst ascend in=  
to Heauen, and there art set their  
aduocate, Bishop and high  
Priest, alwayes appearing in  
Gods sight for them, fro whence  
they looke for thee, knowing that  
thou wilt not enter into Judge=  
ment with them to damne them,  
which wouldest damne thy selfe  
for them.

By this Faith they feelee these  
affections in themselves, namely  
The hatred of sinne, the feare of  
God, the loue of God, trust in  
thee, & loue to thy Church. The  
hatred of sinne they feelee, because  
it is so foule a thing as would not  
bee washed away with any other  
thing then thy precious bloud=  
shedding: The feare of God, be=  
cause his anger is so great a=  
gainst sinne, that no lesse price  
could pacifie his wrath then thy  
most painefull death: The loue  
of God, because he hath so loued  
them that hee would not spare  
thee his dear Son for them, euen  
when they were his enemies:  
Trust in thee, because thou hadst

dest no respect to thy selfe, but most willingly diddest giue thy selfe whole to be our Saviour and seruant: Loue to thy people and Church, because generally and particularly in euery member of the same, they see how deare they are to thee, & therefore they cannot but be so to them.

Oh how doe they imitate and follow thy foot-steps? how doe they reioyce when they are in any thing by affliction made like to thee? oh how doe they lament their sinnes, ingratitude, and vnbelieve? yea how doe they loue thee and wholly yeild themselves vnto thee? whereas I (O gracious God and deare Saviour Iesus Christ) though I say I belceue in thee which wast conceived by the holy Ghost, yet alas I doe but babble this, for nothing else is in me but vnbelieve.

Of thy power and loue, of thine anger and mercy, I haue but an opinion, as my insensiblenes and vnthankfulness doe declare.

If a man should shew me friendship but in a tride, or suffer  
any

any thing at all for me, I could not be but vnthankfull: and thou besides my Creation, hast redeemed me and brought me into the number of Gods Childzen (then which thing nothing is greater) and loe, I am vnthankfull.

Thou hast suffered much for me: from heauen thou camest into earth, to fetch me into Heauen, but I regard it not.

Thou barest my sinnes on thy backe, suffering a most bitter Death, but I am so farre from thankfulness, that I still more and more loath thee.

Thou wouldst enter into a communion with me, taking my nature vnto thee concerning the substance thereof, that I might enter in a Communion with thee, concerning the qualities wherewith in thy selfe thou hast indued it, but I consider it not.

Thou didst dye to deliuer me from death, but I still more and more giue thee cause to die, so vngratefull am I.

Thou didst arise to iustifie me, but I with the Iewes would

Still keepe thee downe, because I would not leaue my wickednes.

Thou ascendedst to Heauen to take possession for me there, to be alwayes in the sight of thy Father for me, to send me downe guiltles, to pray for me: but I daily am pulling thee downe againe, as much as in me lyeth. I am altogether earthly, I hide my selfe out of thy sight by forgetting thee, I reiect and abuse thy guiltles, I neglect prayer.

Thou art now in a readinesse to come to iudge both the quicke and the dead, but I tremble not at this geare, nor beseech thee before thou come, to be merciful vnto me, and not to enter into Iudgement with me: yea I thinke nothing at all of thy coming. *Mali non cogitant Iudiciū*: the wicked consider not the end, they think not on thy iudgement. Thou wouldest bring me to thy father that I might finde grace: but I put this off, and therefore am woorthy to feele thee a Iudge which refuse to feele thee a Saviour. Now the cause of all these things



things is vnbeliefe, the which though it be naturall by reason of the corruption of our Nature, yet I haue augmented the same maliciously, in not labouring there-against, and continuing in all sinnes & wickednes: by reason whereof I deserue most iustly thine anger thereupon, euen re-jection from thy face for euer.

Long hast thou mourned euen with displeasure and anger, the incredulity of my heart calling me ther-from, and offering me thy Grace, which I haue neglected and reiected, and therefore am neuer worthy to haue it any more offered vnto me, much more then am I vnworthy to haue grace giuen me to receiue thy mercy.

Alas what shall I doe? Shall I despaire, or as long as I can, keepe me vnmindfull of my misery? Oh Saviour Christ Iesu, wilt not thou be mercifull vnto me? thou didst dye for me when I deserued it not, and now is thy mercy shortened? Wilt not thou giue me thy grace, and take from my heart this horrible vnbeliefe?  
Shall

Shall I neuer loue thee ? Shall I neuer hate sinne ? Shall I neuer as with my mouth I say, I beleue in Iesus Christ, so in heart say the same ? Shall Sathan possesse me for euer ? O Christ Iesus which hast led captiue captiue, what wilt thou not help me ? though I desire it not as I should, yet giue mee to desire it when thou wilt.

Thou didst appeare to destroy the worke of the deuill, thou seest his work in me : good Christ destroy his work, but by thy worke, saue mee for thy great mercies sake. Giue me to beleue in thee, in thy death, resurrection, and ascension. Pardon me my sinnes, and mortifie now in me my corrupt affections : raise me vp and iustifie me, regenerate me dayly more and more, giue me faith of immortality, and resurrection of this body: giue me faith to ascend into heauen, and to be certaine that thou hast already taken possession for me there. Giue me to looke for thy comming, and to be ready in thy comming, to stand  
mercy

mercy to euerlasting life, &c.

Ibeleue in y<sup>e</sup> holy Ghost, &c.

**O** Holy Spirit, the third person in Trinity, which didst descend vpon Christ our Saviour in his Baptisme in the likenesse of a Dove, thy children know that with the father and the Sonne, thou madest and ruledst all creatures visible and invisible, they know thee in their redemption to be no lesse willing and louing then the father and the Son: for thou didst alwaies declare Christ to be the Sonne of God, and gauest testimony inwardly in the hearts of thine elect, to beleue and embrace the same, and outwardly by miracles and wonders they know thee to be the comforter and gouernour, whom Christ did promise in his corporall absence, should teach, rule, keepe, comfort and gouerne his Church and peple.

Againe, as in the former part of their Beliefe, they consider the workes of creation and redemption,

demption, so in this part they consider the place where the same is most effectually and tasteth place. euen the holy Church which is Catholike, that is, extending it selfe to all times, to all places, to all kindes of people. For in this Church onely it is knowne, that as all things were made, so the worke of redemption was taken in hand, that thou blessed Trinity, mightest in this Church be prayesed, magnified, serued, and worshipped for euer.

This Church is nothing else but a communion and societie of Saints: that is not onely a society of all such as be, haue beene, or shall bee thy people: but also a societie or partaking of Christ Iesus, which is the head of the same: yea, by him of thee (Oh blessed Father) which art the head of Christ: and of thee (Oh holy Ghost) which now shadest well and stillest vpon the same to hatch and cherish it, as the Hen her Chickens, by the extending of thy wings, not onely to defend

send them from their enemies, but also to couer their sinnes, and to remit them in this life, beginning also heere the resurrection of the flesh and euertlasting life, the which thou wilt in the end of the world consummate, so that they shall not neede to be couered for sinne: for then shall they be pure, and haue glorious bodies, immortall and spirituall, the which shall haue the fruition of eternall ioy, life euertlasting, and glory, such as the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue.

For then Christ Iesus shall giue vp his Kingdome to God the Father, that God may bee all in all concerning the gouernance of it, by the ministration of his word, and other meanes whereby now hee governeth it, that it may bee his Fathers Kingdome, wee beeing become like vnto him, that is, as to the manhood of Christ the Godhead is vnited, and is all in all without any other meanes, such  
so

so God shall be in vs assuming of them, not onely in the person of Christ the humane nature, but also all the humane nature of his Church which be members of Christ, the wicked and reprobate beeing separte then from this communion, and cast into eternall perdition, with Sathan and Antichrist, there to be in torments, and horroz for euer.

By reason of this their faith, they are thankfull to thee (O holy spirit) which hast taught them this, and giuen them to belecue it.

By reason of this faith they singularly pray, loue, and helpe thy Church beere militant, and labour to be holy, &c.

By reason of this faith they confesse themselves sinners, they desire and belecue the pardon of their sinnes, they are risen, and rise dayly concerning the inward man, and doe feeble the life eternall begunne in them moze and moze, labouring, praying, wishing, and desiring for the same wholy

wholy and perfectly.

Whereas (Oh Lord God and most gracious holy Spirit) thou knowest that it is otherwise with mee: I doe but babble with my lippes in saying, I beleeue in the holy Ghost, for I am but thankfull vnto thee for calling mee into thy Church: I doe not liue holily. I confesse not, I amment not my sinnes, I pray not for remission of them, I stand in doubt thereof, as I feele not my selfe risen from a sinfull life as I should be, or as I feele not life begunne in mee, as it is in thy deare Children: so doe I doubt hereof, whether I haue pardon of my sinnes, whether I am regenerate, whether I feele truly euerlasting life (the which thing doth most displease thee) and yet with my tongue I say (I beleeue in the holy Ghost) Oh I beseech thee (good holy Spirit) for thy loue sake which moued thee to agree and bee willing to pacifie and open thy goodness, not onely in the worke of creation) for thou didst lie vpon the waters, and  
as

as the Hen her Chickens, didst  
 as it were hatch the worke of  
 creation) but also in the worke  
 of redemption, and therefore didst  
 descend and abide, not onely vpon  
 Christ in his baptisme, but also  
 on the Apostles and Church, in  
 fierie tongues visibly the fiftie  
 daies after Christs resurrection,  
 as now thou dost inuisibly, gene-  
 rally, and particularly, sit vpon  
 thy Church and children, being  
 the preseruer, the comforter, the  
 teacher, and leader, the guider  
 and gouernour of vs all.

For this thy loues sake (I say)  
 I beseech thee to bee mercifull  
 vnto mee, and forgie me my  
 doubting, vnbeliefe, ingratitude,  
 and horrible monstrous vnclean-  
 nesse, and sinne, and vterly take  
 them from me. Bring mee vnto  
 thy Church which thou guidest,  
 that is, guide me, make me holy,  
 and by faith couple me to Christ,  
 by charity to thy people, that is,  
 giue mee the communion of  
 Saints with the Saints, over-  
 shadow my sinnes, raise mee vp  
 to righteousness, begin in mee  
 everlasting



eueralſting life, and now more  
and more, to expect and looke for  
all theſe great mercies, and at  
length to poſſeſſe eternall felicity  
with thee, O bleſſed Trinity, the  
father, the Sonne, and the holy  
Ghoſt, three perſons, and one Al=  
mighty, eternall, moſt iuſt, wiſe,  
and good God: to whom bee all  
glory, power, and dominion, now,  
and for euer,



*A MEDITATION*  
vpon the ten Commaun=  
dements.

I am the Lord thy God which  
brought thee out of the  
land of Egypt, &c.



Good Lord and  
deere father, here  
thou wouldest I  
ſhould know that  
thou haſt brought  
eſt the people of  
Iſrael

Israell out of Egypt, with a mighty hand, and a stretched out power, which gauest the law vpon mount Sinai, in great thundring, lightning, and fire, which spakest by the Prophets, and didst send the dearely beloued Sonne Iesus Christ, coequall and consubstantiall with thee in power, maiestie and glorie, to take vpon him our nature, by the operation of the holy Ghost, in the wombe of the Virgin Marie, of whose substance he was made and borne man, but pure without sinne, that wee by birth children of wrath, by him might bee made the children, children of grace: communicating with him righteousness, holinesse, and immortality, by the working of the spirit, as hee communicated with vs flesh and blood (but not infected with sinne, as is ours) by the working of that same holy spirit, which spirit after his bitter death, resurrection, and ascension, into the heauens, he sent plentifully, and by a visible signe vnto his Apostles,

Angels, and Disciples, by whom  
he published the Gospel through-  
out the whole world, and so  
continually hath done from age  
to age, doth, and will doe vnto  
the end of the world, by the mi-  
nistrie of preaching. Thou  
wouldest (I say) that wee should  
knowe and beleue, that thou  
this Almighty Lord and God  
which in this sort hast reuealed  
and opened thy selfe, art the one  
alone, very true and eternall Al-  
mighty God, which madest and  
ruledst heauen and earth, and  
all things visible and inuisible,  
together with this thy deere-  
ly beloued Sonne Iesus Christ,  
and with the holy spirit, con-  
substantiall, and coeternall with  
thee deere Father. Not onely  
this, but also thou wouldest that  
I should know and beleue that  
by the same thy deere-  
ly beloued Sonne, thou hast brought mee  
from the tyrannie and captiuitie  
of sathan and this unfull world,  
(whereof the captiuitie of Egypt  
vnder Pharaos, was a figure) and  
in his blood shed vpon the crosse,  
thou

thou hast made a couenant with mee, which thou wilt neuer forget, that thou art and wilt bee my Lord and my God: that is, thou wilt forgieue mee my sinnes, and bee wholly mine with all thy power, wisdom, righteousness, truth, glory, and mercy. Wherefore although I might confirme my faith by the innumerable mercies hitherto powred vpon mee most abundantly, as the children of Israel might haue done, & did confirme their faith, by the manifold benefites powred vpon them in the desert, yet specially the seale of the couenant, I meane the holy Sacrament of baptism, wherein the holy name was not in vaine called vpon me (oh deare Father, sweet Sonne, and Saviour Iesus Christ, and most gracious good holy Ghost) should most assuredly confirme, and euen on all sides seale by my faith of this thy couenant, that thou art my Lord and my God, euen as Abraham and the people of Israel did by the Sacrament of circumcision, which as the Apo-  
stle

We calleth the signe or scale of righteouines, so dost thou call it being but the signe of thy covenant indeed, yet thy very covenant: because, as thy word is most true, and cannot lie, as thy covenant is a covenant of peace, infallible and euerlasting: even so the Sacrament and scale of the same is a most true testimoniall and witnes thereof.

In consideration therefore of this that thou the almighty God, of thine owne goodnesse hast boughsafed, not onely to make mee a creature after thine owne Image and likenesse, which mightest haue made me a beast: to giue vnto mee a reasonable soule, indued with memorie, iudgement, &c. which mightest haue made me an idiole, & without wit or discretion, &c. to endue mee with a body beautified with right shape, limmes, health, &c. which mightest haue made mee a cripple, lame, blinde, &c. graciously to enrich mee concerning fortune, friends, liuing, name, &c. which mightest haue made mee a  
dane,

slaue, destitute of all friends, and  
 helpes for this life, but also hast  
 vouchsafed, that I being a  
 wretch, borne in sinne, conceived  
 in iniquity, to whome nothing is  
 due (more then to a Turk, Jewe  
 or Pagan) but eternall damna-  
 tion, should be called into the  
 number of thy people, enrolled in  
 thy booke, and now in thy coue-  
 nant, (so that thou with all that  
 euer thou hast art mine: for  
 which causes sake hereterto thou  
 hast kept me, cherished, defended,  
 spared, and fatherly chastened me,  
 and now graciously dost keepe me  
 & care for me, giuing me to liue,  
 be, and moue in thee, expecting  
 also & waiting how thou mightst  
 shew mercy vpon me. In consi-  
 deration (I say) of this, most  
 iustly and reasonably thou requi-  
 rest, that as thou art my Lord  
 God, so I should be thy seruant  
 and one of thy people: As thou  
 hast giuen thy selfe wholly vnto  
 me to be mine, with al thy power  
 wisdom, &c (for he that giueth  
 himselfe, giueth all he hath) so  
 should I be wholly thine, & giue  
 ouer

ouer my selfe vnto thee to be guided with thy wisdom, defended with thy power, holpen, releued and comforted by thy mercy.

First therefore to begin with-  
all, thou commaundest that I  
should haue none other Gods in  
thy sight: that is to say, as I  
should haue thee for my Lord  
and God, to looke for all good  
things most assuredly at thy  
hands, and therefore I should  
put all my trust in thee, bee  
thankfull vnto thee, loue thee,  
feare thee, obey thee, and call  
vpon thy holy name in all my  
needes, so should I giue this  
faith, loue, feare, obedience,  
thankfulnesse and inuocation or  
prayer to none other, no not in  
my heart, but onely to thee, or  
for thee, where thou commaun-  
dest. All this to doe (oh Lord  
God) and that with most ioyfull  
heart, I haue great cause. For  
what a thing is it that thou Iehou-  
ah wouldest vouchsafe to make  
mee as thou hast done: to giue  
thy Sonne for me, and to become  
E my

my God ? Oh what am I that thou wouldest I should put my trust in thee ? This thou doest that I might neuer be confounded, but might be most happye. What am I that thou wouldest I should feare thee ? where the onely cause why thou requirest this of me, is not onely because thou hast power to cast both body and soule into hell fire, and because they that feare thee not shall perish : but also that thou mightest giue me thy wisdom, that it might goe well with mee in the euill day, that thou mightest reueale thy Sonne to mee, and thy mercy might be vpon me, from generation to generation.

Oh what am I, that thou wouldest haue me to obey thee ? not onely that I neuer perish with the disobedient : but that thou mightest giue mee thy holy spirit, and rewardes innumerable.

Oh what am I, that thou wouldest I should loue thee ? the which thing thou dost to this end,



end, that I might fully and wholly enjoy and possesse thee according to the nature of loue, and therefore dost thou require my whole heart, that I might dwell in thee and thou in me.

O what am I, that thou wouldest I should call vpon thee? Merely because thou wilt giue mee whatsoever I shall aske of thee, in the name of thy deare childe Iesus Christ: and euen so wouldest thou haue me thankfull, that thou mightest powre out vpon mee, yet more plentifully all good things.

So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vpon thee, to bee thankfull vnto thee, not onely in respect of the hurt which else will ensue: but also in respect of the commodity that heereby cometh vnto mee, but most of all, yea, all onely for thine owne sake, for thy goodnes, wisdom, beauty, strength, power, truth, and great mercies.

But alas (deere Father) what shall I say & As in times past

horrible I haue broken this thy law, in trusting in thy creatures, calling vpon them, louing, fearing, and obeying many things besides thee, and rather then thee, euen so at this present I am a most miserable wretch: blinded I am thorow vnbeleefe and mine owne wickednesse, so that I see not firmlye this thy power, wisdom, goodnesse, &c. But wauer and doubt of it.

I loue little or nothing, I feare lesse, I obey least of all: thankfulness and prayer are bitterly quenched in me, by reason whereof I am worthy of eternall damnation. If after thy iustice thou shalt deale with me simply, I am (oh Lord) damned and lost for euer, for I am very wicked. But yet in as much as thou hast giuen thy Sonne Iesus Christ to bee slaine a propitiatory sacrifice for the sinnes of the whole world, so that he which beleaueth in him shall not perish, but be saued, (for so thou hast promised) thy truth now requireth to saue me. Now be it, heere thou maist say vnto me,

me, that I doe not beleue, and therefore notwithstanding thy truth and promise, in that I beleue it not, thou maist most iustly after thy iustice damne me. Oh Lord God, to this I cannot otherwise answer, my vnbeleefe is so great, but because thy mercy is aboue all thy workes, and thy goodnes & loue is that which all creatures most highly commend and magnifie, as the thing wherof thou art called God: because thou art right good, and loue it selfe, because of this thy mercy, gracious God, if thou wilt looke thereon, & couple thy truth therewith, then (good Lord) I shall be saued, and praise thy name for euermore.

Thou shalt not make to thy selfe any grauen Image, &c.

**A**S the first commandement teacheth mee as well that thou art my God, as what God thou art, therefore of equity I should haue none other Gods  
 C : but

but thee, that is, I should all on-  
ly hang on thee, trust in thee,  
serue thee, call vpon thee, obey  
thee, be thankfull to thee, so be-  
cause thou didst reueale thy selfe  
visibly, that thou mightest visibly  
be worshipped, this commande-  
ment is concerning thy worship,  
that in no poynt I should follow,  
in worshipping thee, the deuise  
or intent of any man, Saint,  
Angell, or Spirit: but should  
take all such, as Idolatry, and  
Image-seruice be it neuer so glo-  
rious.

And why? forsooth because  
thou wouldest I should worship  
thee as thou hast appoynted by  
thy word. For if seruice bee ac-  
ceptable, it must needs be accor-  
ding to the will of him to whom  
it is done, and not of him which  
doth it. But inasmuch as of man  
none knoweth the will and plea-  
sure, but his spirit, except hee re-  
ueale (by word or signe) the same:  
much more of thee (O Lord) none  
doth know the will, but thy spi-  
rit, and they to whom thou dost  
reueale the same.

And

And therefore abhominable  
euen in thy yght are all those  
things which with men are in  
most force and estimation, be-  
cause they are not after thy word.  
So that the meaning of this pre-  
cept is, that as in the first I  
should haue none other Gods but  
thee, so I should haue no worship  
of thee, but such as thou appoin-  
test. Whereby therefore I see great  
cause of thankfulness for this  
commaundement, in that thou  
wouldest haue mine outward ser-  
uice, & that after thine appoint-  
ment, least I should buse my  
bryaine how best to serue thee.

Good Lord thou needest not  
my seruice, perfect thou wast be-  
fore I was, therefore it is for mine  
owne commodity that thou com-  
maundest me, yea euen for mine  
owne wealth.

Thou mightest haue letten me  
haue stood all day idle, but such  
is thy loue, that thou wouldest I  
should goe into the vineyard, that  
with thy seruants I might re-  
ceiue the hyer of blessednes.

And how great a benefit is it,

to deliuer mee of so great a burden wherewith I should haue beene cumbred, if I should haue serued thee in any point after my witte and reason? But alas, I not considering what a promotion thy Seruice is, nor what an easie Seruice it is, and simple (for one may well knowe what to doe, and when hee pleaseth thee, namely, when hee serueth thee as thou hast appointed) as I am and alwayes haue beene vnthankfull, so I am, and alwayes haue beene a greuous transgressour of this thy lawe. For as in times past when I did not knowe this commaundement, I was a worshipper of stocks and stones, &c. Pea bread and wine: so now I am a worshipper of mine affections, offering to them the seruice due vnto thee, though not thereby to worship thee, as I thought when I kneeled to stocks and stones, bread and wine, &c. yet with no lesse transgression of thy law, for the which I haue deserued, and doe deserue euerlasting damnation.

tion. Of thy goodnesse and great mercy (deare father) I beseech thee forgive mee for Christes sake, whom thou diddest giue to be the fulfilling of the lawe to all them that should beleue. Oh father, I beleene, helpe mine unbeleefe. As thou hast of thy goodnesse hether to spared mee, transgressing this thy holy precept, so of thy goodnesse forgive me, as well my Idolatry done in times past, as that which of late time I haue committed and doe commit.

And as thou by this commandement hast deliuered mee from the one, that is, bowing my selfe to stocks and stones, so deere father deliuer me from all other, bowing my selfe after mine owne wil, to mine owne affections, that I may haue none other God in heart but thee, nor doe seruice to any other but only to thee, and for thee, after thy word as thou commaundest.

Oh open mine eyes to see thy will in this thy gracious precept. Give me a will to loue it heartily,

tily, and an heart to obey it faithfully, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

Thou shalt not take the name  
of the Lord thy God in  
vaine.

**B**y this commaundement I  
perceiue (O Lord) that as  
in the second thou wouldest  
in the exterior seruice of thee, I  
should utterly abandon mine  
owne will and reason, and all the  
reasons, or good intents of  
man, and wholly giue my selfe to  
serue thee after thy will & word:  
so here dost thou begin to tell mee  
how thou wilt haue my tongue  
to bee exercised in thy seruice,  
and therefore thou bidst mee not  
to take thy name in vaine, as by  
temerarious & vaine swearing,  
by cursing, praying without  
sense, as those doe that pray in a  
tongue they knowe not, praying  
without faith, or attent conside-  
ration of the thing desired. With-  
out hartly desire & certaine expect-  
tation of obtaining that which



is to thy gloze and my saluation : also by resting, or foolish abusing, or negligent reading or hearing of thy holy word, by the which thou, as by thy name, art known : and in like manner by denying thy truth and word, or concealing it when occasion is offered to promote thy gloze and confirme thy truth.

By reason whereof I may well see, that thou wouldest haue mee to vse my tongue in humble confessing thee, and thy word and truth after my vocation, in praying heartily, and calling vpon thy name, in reading and hearing thy word, and speaking thereof with all reuerence, diligence, and attention: in thanksgiving and praising thee for thy great mercie, in instructing my brother, and admonishing him when hee erreth, after my calling and vocation, with all humblesse, gentlenesse, and loue.

Thus wouldest thou haue me to exercise my tongue, and not to thinke that the exercising of it in  
this

this sort, is a vaine and vnprofitable thing, but a thing that pleaseth thee, and profiteth my selfe and other. And forasmuch as thou knowest that our tongue is a slippery member, and wee very negligent ouer it, and of the great commodity that might thereby come to vs and other, by vsing it in thy seruice accordingly: thou hast added a fearefull and most true commination, that though men will finde no fault or punish vs therefore, yet wilt not thou hold him guiltlesse, that taketh thy name in vaine. As by many examples wee are taught: as in the holy word, so by daily experience, if we would consider the same.

And therefore I haue great cause to giue praise and thanks to thy most holy name, and for many great benefits which by this commaundement I receiue, and ought with thankfulness to consider. First, that it would please thee not onely to giue mee a tongue, where thou mightest haue made mee speechlesse: but  
also

also that thou wouldest haue it sanctified to thy seruice. Againe, that thou wouldest not onely reueale thy name vnto vs : but also wouldest giue me leaue to call vpon it, praye & publish it : yea thou hast commaunded me so to doe, and not onely comanded, but hast promised & thou wilt heare my prayer & that my praising of thee, & confessing thy word, and truth, shal not be in vain. Thirdly, that thou wouldest all men should vse their tongue so, that therby I might be the better instructed, admonished, & occasioned to vse my selfe well, and in the obedience of this thy holy precept. But what goe I about to reckon by tale the causes of thanks for this Commandement, seeing that they be innumerable ? if a man should but looke, euen vpon thy very word, by the which as by thy name thou art most truly knowne : the which word thou commendest vnto vs in this Commandement, &c. as thou doest preaching, private admonishing, Thankesgiuing, and Prayer,

Prayer, then the which nothing is more profitable to vs in this vale of misery.

But gracious good Lord, I acknowledge my selfe not onely to be a most vnhankfull wretch for this thy holy precept, and the great mercies which heere- through I perceiue thou hast most graciously powred vpon me, and dost yet still offer vnto me, but also that I am a miserable transgressour of this thy most holy, good, and blessed Commandement, as alwayes I haue bene in times past.

Horribly haue I abused thy name in Swearing, cursing, and teasing wickedly. I haue called vpon other names then thine, as the names of Peter, Paul, Mary, &c. yea of some, whose saluation is to bee doubted of: I haue foolishly prayed in such a tongue as I knew not what I prayed and said, with many other transgressions of this precept, wherein yet I am conuersant, as in sel-dome praying: and when I pray, I am not attent, nor very desirous

four of the thing I aske with my tongue.

After prayer, I doe not earnestly looke for the good thinges asked and prayed for, and therefore when I obtaine my request, I am most vnthankfull: The word I read little and most negligently, forgetting forthwith what I reade: I admonish not others when I heare them abuse the holy word: I am afraid (for feare of losse of friends, name or life) to confesse the truth, Gospel and Name, which was called vpon me in Baptisme, and not in vaine, if I did not thus make it in vaine. But alas, I can in no wise comprehend the multitude of my transgressions, concerning this thy Law. But this is a sinne aboue other sinnes, that vnder thy name, word, and Gospel, I play the Hypocrite, hauing more care for mine owne name, then for thine.

For if any name were euill spoken of, it would grieue me, and I would defend it: but alas, I heare thine dayly euill spoken of,

of, and see it prophaned by false Doctrine and euill liuing, but it grieueth me not. After my vocation I seeke not, nor doe not goe about to redresse these things in my selfe and in others. And why? because (good Lord) I loue my selfe better then thee, and not thee with my whole heart. Thy first Commaundement hath no place with mee as it should haue, it possesseth not my heart, minde, and will as thou requirest, most to mine owne commodity.

By reason whereof I am worthy of eternall damnation. Oh what shall I doe (gracious God) which not onely haue bene so greivous and filthy a swearter, curser, &c. so great a caller vpon dead Creatures, and so heynous a transgressor of this Law: but also at this present doe so horrible and hypocritically offend thee in taking thy name in vaine, and that so many waies, in praying and not praying: in reading and not reading, in speaking and not speaking, and not confessing simply,

ply, and from my heart thy Doctrine, truth and Name, but regarding mine owne name I erre aboue it. Shall I flye from thee ? then vndoubtedly I am more guilty, & more shall disobey this thy holy precept, adding Sinne to Sinne, whereas thou wouldest I should call vpon thy holy name (deare Lord) which hast giuen thy deare Son Iesus Christ to be a mediator for vs, that thou wouldest him, we might finde not onely grace for the pardon of our sinnes past, but also for the obtaining of thy holy Spirit, as well the better to vnderstand, as also the better and more frankly to obey this thy holy precept for euer. For his sake therefore (deare God) pardon my sinnes past and present, whereof this Law doth accuse mee, and grant (most gracious Father) that I may be indued with thy holy Spirit, to know & loue thy holy name, word and truth in Iesus Christ, that I may be zealous, wise and constant, and that my tongue may be sanctified henceforth, and guided  
with

with thy holy Spirit and grace, to publish, confesse and teach (after my vocation) to others, as occasion is offered, thy truth and Gospel: to call vpon thy name in all my neede, to giue thanks vnto thee, praise thee, magnifie thee, and to Sanctifie thy holy name as a vessell of thy mercy for euer and euer.

Remember that thou keepe holy the Sabaoth day, &c.

**A**fter thou hast told me how in the eternall seruice of thee (gracious Lord) thou wilt haue my tongue bled: so dost thou now teach mee, how thou wilt haue mine eares and all my whole body occupied, namely, in sanctification and holinesse, that is in those thinges which thou peculiarly hast appointed to be meanes immediately to helpe to that end, as in hearing thy word preached, and vsing the ceremonies of thee appointed euen as thou hast commaunded: for the which



which thinges to be exercised of  
thy people, thou as the first didst  
appoint a certaine day, namely  
the seauenth day, which therefore  
thou calledst the Sabaoth, that  
thereby they with their Children  
and families resting from all ex=  
terior labour, which hindreth the  
meditation of the minde, might  
not onely be more able to goe on  
through with their traualle and  
labour, (for without some rest  
nothing can endure, in respect  
whereof, thou wouldest the very  
beasts, which in labour were ex=  
ercised, should haue the priu=  
ledge of this Sabaoth) but also  
and much rather, that thy people  
might with their family & chil=  
dren, be instructed & taught: first  
by the Ministry of thy word, in  
Preaching and Catechising: se=  
condly by the vsing of thy Sacra=  
ments, appointed after thy com=  
mandement and institution, they  
might be assured of thy promises:  
Thirdly, by praying, they might  
be augmented in all Godlines:  
And last of all, by their meeting  
together, and exercising all these  
thy

the workes of sanctification, they  
 might increase in loue and chari-  
 ty one towards another as mem-  
 bers of one body, and fellowes of  
 one inheritance: & thus by mee-  
 ting together, praying, and vsing  
 the Sacraments, they might be  
 instructed in the Law, and of that  
 Sabaoth, where into thou thy  
 selfe didst enter, after thou hadst  
 made the world, ceasing from the  
 workes, not of conseruation, but  
 of creation, into the which, as  
 after this life and the workes of  
 this time, they should enter: so  
 now they begin spiritually to en-  
 ter in resting from their owne  
 workes, which the olde man mo-  
 ueth them vnto: not that (good  
 Lord) thou wouldest these workes  
 (appointed for the Saboth day)  
 should not be exercised at any o-  
 ther time but onely on the Sea-  
 uenth day: but because thou did-  
 dest as well ordeane them for a  
 policy to endure till the com-  
 ming of Christ, as also according  
 to the reuelation of thee in that  
 time diddest open thy selfe, be-  
 ginning then in figures and sha-  
 dows.

dowes, whose verities in the time were to be opened, therefore it pleased thee to appoint then the Seauenth day, which seauenth day, although by reason of the pollicy being by thee destroyed, and by reason of Christ the verity and body of all shadowes, it be abrogate from vs, yet standeth this Commaundement in force, as well for the workes of sanctification, that is, for preaching the word, conuining to heare it, for praying, vsing the Sacraments, and conuining together to that end : as also for those dayes which by common order, and on good ground are ordained and receiued, howbeit with this liberty, that necessity of our faiths sanctification and charity may dispence therewith, occasion of wilfull and witting offence being auoyded, &c.

So that heereby I perceiue thy will and pleasure to bee, that I should at all times, as much as charity and necessity will permit, giue ouer my selfe, and cause all other whome I haue

haue charge of, so to doe ( especially on the Sundayes and other Holy=dayes beeing receiued and to that end appointed) to the resorting to the Temple and places appointed to prayer, to heare with meekenesse thy holy word, and vse thy Sacraments and Ceremonies as thou hast commanded, and to exercise all thinges which might be to the confirmation and propagation of thy holy Religion, or make to the encrease of loue and charity, as giuing to the poore, reconciling such as be in variance, visiting the sick, and euen (as it were) beginning that Sabbath whereof Esay speaketh.

By reason whereof I haue great cause to thanke thee (most gracious father) that thou wouldest appoint mee to be in this time, wherein thou hast more plentifully reuealed thy selfe then thou didst, not onely before Christ his coming, but also since Christs ascention. Neuer since in England was England didst thou so manifestly reueale  
the

thy truth, a thou hast done in these dayes. Great cause haue I to thanke thee, that thou wouldest institute the Ministry of thy word & Sacraments, as meanes whereby thy holy spirit is effectuell to worke in my heart sanctification.

Great cause haue I to thanke thee, that thou wouldest keepe the bookes of the Prophets and Apostles vntill this time. Great cause haue I to praise thee, that thou wouldest giue mee such knowledge in them, as thou hast done of thy great mercy. Great cause haue I to thanke thee for thy good and true Ministers and preachers of thy worde, which thou hast sent amongst vs, and giuen me grace to heare them.

Great cause haue I to thanke thee, that in this Region thou hast giuen so long quietnes and harborough to thy Church.

Great cause haue I to thanke thee, that thou wouldest make mee such a man in whom thy holy Spirit might worke. Great cause haue I to thanke thee, which

which wouldest call me into thine eternall Saboth and rest, full of all ioy, such as the eye hath not seene, the eare hath not heard.

Great cause haue I to thanke thee, & so many daies are appointed for this end, that wee should meet together to heare thy word and receiue thy Sacraments.

Great cause haue I to thanke thee for the Institution of the Sacraments, which thou hast ordained, as thy visible and palpable wordes, to the oblation and confirmation of the faith of all such as vse the same after thy Commandements. But infinite are the causes for the which I ought to giue thee thanks for this Commandement.

But alas I am not onely vnthankfull, but also a most miserable transgressour of it: I will not now speake of my transgressions past concerning this Commandement, they are so many that I cannot.

For thou knowest how I doe not onely at conuenient times on the wo:ke=daies keepe my selfe  
away

away from common prayers in the congregation and assembly of the people, and from hearing of the word, but also on the Sabbath dayes, to ride or goe about this or that worldly busines: I am very prest to sit downe at this Tauerne, and to goe to the mans Table, I am ready at the first bidding: but alas, to resort to the table of the Sonne and receiue with thankfulness the Sacrament of his body and blood for confirmation of my faith, (that is) to learne spiritually to eat Christ his body broken, and his blood shed, for the remission of my sinnes: to doe this, oh how unwilling am I? To goe to Masse and sacringes, with such like Idolatry, I haue beene a great time more ready then now I am to heare the word, and vse the Sacraments as I should doe: the Ministers I pray not for, the Church I am not carefull for, no not now (good Lord) when wicked Doctrine most preuaileth: Idolatry, Superstition, and abhominacion  
 F                      abound:

This  
 was his  
 Meditation in  
 Q. Ma-  
 ries time

abound : the Sacraments and Sacrifice of the deare Sonne Iesus Christ is blasphemously corrupted: when for preaching, there is nothing but Massing: for Catechising, censuring: for reading of the Scriptures, Bellsinging: for singing of Psalmes and Godly Songs to our edification, all is done in Latine, with such notes, tunes, Ditties, and descants, that utterly the minde is pulled from consideration of the thing (if men did vnderstand it) vnto the melody. All which my wickednes brought in, my prophaning of this commandment, & my not praying.

The Ministers are in prison, dispersed in other Countries, spoiled, burnt, murdered: many fall (for feare of goods, life, name, &c.) from the truth, they haue receiued most manifest Idolatry: false Preachers abound amongst the people: the people dearely bought euen with the blood, are not fed with the bread of the word, but with swillings, and drinke for Swine.

Amelchris



Antichrist whole preuaileth, and yet for all this, alas I am too carelesse, nothing lamenting my sinnes which haue beene the cause of all this. O deare father, forgive mee for Christs sake, and be mercifull vnto mee, and as of thy mercy thou hast giuen me time to repent, so giue me repentance.

Graunt mee thy holy spirit, to open to mee this thy law, so that I may know thy will in it, leue it, and alwayes obey it: thy good spirit sanctifie me, and worke in mee a true taste to eternall life, and pleasure in the meditation of it: giue mee (gracious good father) one little mouthfull of that breade thou feddest Hely withall: giue me, that wile him I may come into Mount Horeb, help th<sup>e</sup> Church, cherish ie, and giue is harborough heere and else where: for Christs sake purge thy Ministrie from corruption and false Ministers: send out Preachers to feede thy people: destroy Antichrist and all his kingdome: giue to such as bee  
 f 2 fallen

fallen from thy truth, repentance: keepe others from falling, and by their falling doe thou the more confirme vs: confirme thy Ministers and poore people in prison and exile, strengthen them in thy truth: deliuer them if it be thy good will: giue them that with conscience they may so answer their aduersaries, that thy seruants may reioyce, and the aduersaries be confounded: auenge thou thine owne cause (oh thou God of hostes) helpe all thy people, and me especially, because I haue most neede.

Honour thy Father and Mother that thou maist liue long, &c.

**A**fter that thou hast tolde mee (good Lord) thy will concerning the seruice which thou requitest inwardly and outwardly to bee giuen vnto thee: now dost thou begin to tell mee what thy will is, that I should doe, and leaue vndone for thy sake vnto man. And first thou settest before mine eyes, them

them whom thou for orders sake  
and the more commodity of man  
in this life, hast see in degree and  
authority aboue mee, compre-  
hending them vnder the name  
of father and Mother, that I  
might know, that as of thee they  
are commaunded, to beare to-  
wards me a fatherly loue and a  
motherly care in the very names  
of father and mother wherewith  
thou honourest them : so am I  
commaunded of thee to doe that  
which is most equall and iust  
(as the very brute Beasts doe  
teach vs) that with childly af-  
fection and duty, I should be-  
haue my selfe towards them,  
that is, I should honour them,  
which comprehendeth in it loue,  
thankfulness, reuerence, and o-  
bedience : & that not so much, be-  
cause they be my Parents and in  
their offices are carefull for mee,  
for it may be they will neglect the  
doing of their duties towards  
me, but because thou commaun-  
dest me so to doe, howsoeuer they  
doe. So that by this commaun-  
dement I perceiue that thou  
If 3 wouldest

wouldest I should consider them whom thou hast placed in an-  
 thoritie and superiour degree, as  
 Parents, Magistrates, Ma-  
 sters or suchlike: and accord-  
 ingly behaue my selfe towards  
 them.

Honour them, that is to say,  
 loue them, bee thankfull vnto  
 them, reuerence them, obey them  
 for thy sake so long as they passe  
 not their bounds, that is, so long  
 as they require not otherwise  
 then thou hast giuen commission  
 or permission to doe.

And for as much as thou seest  
 their care and office is great, and  
 our corruption to obey is very  
 much, as well to encourage them  
 in their vocation, to be diligent,  
 as to enflame me to humble obe-  
 dience vnto them, there thou wilt  
 to make them more willing to  
 sustaine cares for mee: thou ad-  
 dest a promise, that is long life,  
 which is, so farre as it is a ble-  
 ssing from thee, thou wilt endue  
 vs withall.

Whereby we may gather, that  
 a ciuill life doth much please thee,  
 and

and receiue her rewards, especially if we leade it for conscience to the law.

And on the contrary part, a disobedient life to them that be in authority, will bring the sooner the wrath and vengeance in this life. All which worketh much to the commendation of the state of polieticke and ciuill Magistrates.

By reason heereof (deare Father) I see my selfe much bound to praise thee, and heartily to obey this thy commaundement. For in it, and by it, thou declarest thy great loue towards vs, which euen in this present life, (our pilgrimage and passage to our home) wouldest haue vs to enioy the benefit of peace, and most seemely quietnes and order, and by this order so couple vs, that none should contemne or despise another, but euen high and lowe to bee and account themselves as Parents and children. Particularly for my part, I cannot but say that I haue most cause to thanke thee for my

F 4      Parents.

Parents, Schoolemasters, and others, vnder whose tuition thou hast put mee : no pen is able to write the peticular benefites which I haue hereby receiued in my Infancy, child=hood, youth, middle=age, and alwaies hitherto. O how good a Lord hast thou declared thy selfe to mee, which in them, and by them hast nourished, fed, instructed, corrected, defended, and most gracious ly kept me.

I could reckon innumerable behinde me, and but few before me, so much made of and cared for as I haue beene hitherto.

No small token of thy loue to me=ward is it, that thou wouldest engraue in their hearts and commaund them vnder paine of damnation to bee carefull ouer mee, to doe me good, and prouide for me, as they haue done, or rather thou by them publicly. Also for the common=wealth and such as thou hast placed in Authority ouer me, in both thy Regiments, if I consider them that haue beene, and them that be : I  
could

could not but praise thee (good Lord) for no lesse praise-worthy art thou for the chastising vs and admonishing vs, (in time past by them that were in authority) of our ingratitude and vnthankfulness, then by such as haue beene, and bee for all kindes of good things. But infinite are the causes of thankfulness which this commaundement considered, should stirre vp in me.

But alas (most mercifull Father) as I acknowledge my selfe most vnthankfull vnto thee, for all the benefits powred vpon me, in this life by my Parents, Nurses, and Tutors, Maisters, Magistrates, Bishops, Pastors, and good friends, euen from my Cradle vnto this houre: so vnto them haue I alwaies been and am, in not louing them: as my coldnes in praying for them, and to my power in helping them declareth, and also my not reuerencing them, my contemning them, and temerarioulnes in my mistrusting or too narrowly and too straightly looking at  
 J. S.                      them

them and their duties sheweth, and not obeying them, as by my contumacie appeareth, not onely when any thing to mee vnpleas-  
ant or vnproffitable, but also pro-  
fitable and conuenient is requi-  
red. And yet I speake not of the  
euill and muttering reports, of  
the offences in transgressing the  
politicke lawes, for apparrell  
and meates, and other no small  
offences which I haue commit-  
ted, and giuen. Oh this is a  
sinne (deare Father) that I al-  
waies haue beene a priuate more  
then a Common-weales-man,  
alwayes I seeke for mine owne  
commodity, condemning that  
which maketh to the commodity  
of others.

As for my disobedience & wic-  
ked behauiour towardes mine  
owne parents, & all other whom  
thou hast set ouer me (deare Fa-  
ther) no tongue can expresse it, &  
therefore I am worthy of dam-  
nation. But (gracious good Lord  
and deare Father) I beseech thee  
for thy Christs sake, to haue mery-  
cy vpon me, and pardon me, as of  
thy



thy goodnesse it pleased thee to pardon the Patriarks. Thou hast given this commandement as thy holy law, to open to vs how corrupt we are, and how much wee swarue from the pattern, whereafter wee were first made, and once agreed thereto before Adams fall, that wee might loath our selues, and euen thereby be driuen to seek a set by thy sweet mercies in Iesus Christ, whom therefore thou didst send to fulfill the law in his flesh, that wee might borrow of him the same, by true faith, which of thy goodnes work in vs by thy holy spirit: and open this law vnto vs, that wee may more and more increase in the knowledge, loue, and obedience of it, to thy glory and our salvation. Amen.

Deare Father, be mercifull to our Magistrates, especially the Kings highnesse: whose heart, with the residue of his Counsellors, turne into thy testimonies: giue them thy wisdom and zeale to the truth, according to knowledge, that they may vse & prouer  
they

they haue receiued of thee to the cherishing of thy Church, that with vs heere, thy word may haue free passage, and thy true worship may bee maintained: and not onely here, but also euery where among those whome thou wouldest we should pray for. Be mercifull to my poore Parents (gracious Lord) with my Brethren, Sisters, Wife, children, family, seruants, kinsfolkes, neighbours, as thou knowest they haue all need. Giue vnto the hearts of all Parents, Masters, and such as be in Authority heere or elsewhere, that they may (according to that thou hast put them in trust withall) bee faithfull, diligent, carefull and happy. Grant vnto children, seruants, and subiects, that euery one may render loue, obedience, thankfulness, and reuerence, of all such as thou hast put in authority ouer them.

Blesse the Church, and send it peace and harborow here or elsewhere. Blesse the common weale and send vs peace. Blesse the Diocesses and shires, and send them  
good

good Bishops & Iustices. Blesse euery household and family, that thy peace may bee in the same continually. Finally, write this Law and all thy lawes in our hearts we beseech thee, that we may keepe them. Amen.

Thou shalt doe no murder, &c.

**A**S in the Commaundement going next before, thou sett before me the personages of all such as thou for the commoditie, order, and peace of man in this life hast placed in authority: accordingly of vs for thy sake to be esteemed: so dost thou in this Commaundement set before vs to looke on the personages of all men generally, high and low, ouer whome thou giuest vs a charge, that we shall not kill nor murder them. In which word thou comprehendest all kinde of hatred or malice, in word, thought or dede, as thy dearly beloved Donne expounding this commaundement doth teach. **Pea be-  
cause**

cause thou wouldest all men should be deare vnto vs, being all of one substance, of one similitude, coming of the same parents Adam and Eue, made of one God, redeemed of one Christ, in whom wee should be coupled, as members of one body, and liue to the ayde, succour, and comfort one of another: because of this (I say) easily wee may see that not onely thou forbiddest heere to beware of all kindes of displeasures, but also thou commandest vs to heare and exercise all kinde of loue & fauour, in heart, word, and deed, and that for thy commandements sake: for else towards our enemies, our hearts would arise and be great, in that they containing their duties towards vs, seeme to deserue the like at our hands.

By reason hereof I haue great cause to thanke thee deare Father: for heereby I see how that thou dost much loue my soule, which art so carefull ouer my body, so that hee which hurteth it, displeaseth thee, and he that doth it good pleaseth thee, if so be hee doth

doth it for thy sake. By this commaundement now I see that it is thou that hast kept me from doing many euils, which else I should haue outragiously done, and hast stirred me vp to do good to my brethren, if at any time I haue done any, euen as thou hast also kept, and dost keepe presently others from doing me hurt, and hast and dost stirre vp those that doe mee good, to doe so vnto me. Oh how great is the multitude of thy benefits good Lord, wherewith thou hast ouerwhelmed me, and the which through this commaundement I perceiue my selfe to haue receiued, presently doe receiue, and so long as I liue am like to receiue? for thou commaundest all men euery where to doe me good, loue me, defend me, and cherish me, such is thy loue to me in this present life, and that for my body: Oh how great is thy loue then to mee in euerlasting life, and that for my soule? It in a strange Country so great is thy protection, how great is it at home? But alas (deare Lord)  
how

how vnthankfull haue I beene  
and am yet still for these thy fa-  
therly benefites & oh mine ingra-  
titude, (yea Lord) horribly haue  
I transgressed and still do trans-  
gresse this thy gracious precept,  
in pride, enuy, disdain, malice,  
hardnesse of heart, vnnmerciful-  
nesse, and contemning thy Chil-  
dren, Saints and Seruants:  
selfe-loue altogether raigneth in  
me, and desire of praise, rule and  
fame: I am so farre from loue  
and mercy in heart (good Lord)  
that no man can heare it in my  
tongue, nor see it in my workes,  
but rather cleane contrary, and  
that generally and vnto them to  
whom I am most bound particu-  
larly. By reason whereof I  
haue deserued euerlasting dam-  
nation, and to be cast away from  
thy presence for euer.

Oh most gracious Father for-  
giue me for Christs sake I be-  
seech thee. For to this end didst  
thou giue this Commandement,  
that I seeing my corruption and  
deprauate nature by sinne, might  
come to thy mercy deserued by  
Christ,

Christ, and through faith in him, might finde not only pardon of that which is past, but also the grace and holy spirit, to begin in me the obedience to this and all other the holy precepts for evermore, to be it.

For this thy Christs sake (deare father) I beseech thee therefore to take from me and all other (for whome thou wouldest that wee should pray) all enuy, pride, arrogancy, disdain, hatred and all suspitiousnesse: and grant vnto vs bekwels of mercy, humilitie, patience, meekenesse, long suffering, gentlenes, peace, charity, and all kinde of brotherly loue: comfort the feeble, releue the poore, helpe the fatherles, heale the sicke, blesse the afflicted, shew thy great mercy vpon all poore prisoners, and deliuer them in thy good time: remember thy pittie towards all strangers, captiues, widowes, and such as bee oppressed.

Thou

Thou shalt not commit  
adulterie.

**H**ere (good Lord) thou goest  
about to commaund vnto  
me, as loue in the other, so  
purenesse and chastity in this:  
and therefore thou sayst I should  
not commit adultery: in the which  
word, the Sonne our Saviour  
Jesus Christ doth comprehend  
all vncleanesse, yea the very  
concupiscence and abusing of the  
heart in lusting after any mans  
wife or otherwise vncastly. By  
the which, in that thou wouldest  
haue vs to loue in our selues and  
others, purity and cleanness, that  
wee might bee holy as thou our  
God art holy, and our bodies be-  
ing temples of thy holy spirit,  
might be kept pure and cleane ac-  
cordingly: easily we may see that  
as thou forbiddest all vncleane  
deedes, words, looks, & thoughts:  
so dost thou commaund vs to loue  
and exercise all purity, chastity,  
cleanness, sobriety, temperan-  
cie, &c.

By



By reason whereof I haue great cause to be thankfull vnto thee, which not onely for the help and commoditie of man, but also for remedie of mans infirmity, hast made woman=kinde, and ordai=ued the state of matrimony, which in thy sight is so holy and pure, that thou accountest the bed, and act of generation betweene man and wife, in this state of matrimonie to be an undefiled thing: and such care thou hast ouer the personages married & their con=dition, that vnto damnation they flue, which not onely goe about to desyre that, but within their hearts doe wish or desyre it: yea, which doe not endeauour them=selves with thought, word, and deed, to help, that purity & clea=nes betweene married folkes be kept. But the great causes thou giuest vs to thanke thee for this state and ordinance, and for thy defending vs by this commande=ment, are innumerable.

Full well I see that it is thou which by this commandement not onely restraynest me, but also  
keepest

keepest my wife from impurity, which else we might both commit.

Great is thy loue (O good Lord) and more then I am able to consider, which declarest thyselfe to be thus carefull ouer mee concerning the benefites which come vnto me, both for the mind, body, and goods, by sobriety and temperance. which heere thou requirdest. Onely this I cannot but see, that I haue great cause to thanke thee which art so carefull ouer me, as by this commandement I see well.

But alas (good Lord) what shall I say, which am and haue beene so farre from thankfulness, that I am to bee accounted amongst the most vnthankfull? yea thou knowest it good Lord. Filthily haue I broken this law & caused other so to doe, of whose repentance I am vncertaine, as also my tongue alas hath often beene too shamefully exercised, mine eyes and my thoughts too wickedly abused. All this yeare I haue encreased by mine intemperance,

temperancy, in eating, drinking, cherishing my body, &c. I haue also hurt my bodily health, diminished that which I & others hold lue on, and horribly hindred all good prayers and meditations, wherein though I haue time and place, yet alas I nothing exercise my selfe as I should doe.

By reason whereof I haue deserved euerlasting damnation. Oh good Lord and gracious father, doe thou for thy names sake, and in Christs blood, pardon me, and forgue me. I beseech thee, & as thou hast most mercifully hitherto spared me, so of thy mercy put away my trespasses, and the transgressions of those whome I haue caused to sinne: let that loue which moued thee to pardon Iudas with Thamar, Dauid with Bethseba, and the great sinner of whom we read in Saint Luke, moue thee to pardon and forgue me also. Thou gauest this commandement to this end, that I might know my sin, & sinfull nature, & so thereby be driuen to thy Christ crucified, for whose sake

I aske merce, and also that the good spirit may be giuen vnto me to purifie me, and woꝝk so in me, and with me, that I may truly know, heartily loue, and faithfully obey this the holy pꝛecept inwardly and outwardly, now and foꝛ euer. Amen.

Gracious good Lord, graunt to mee and my wife, that wee may dwell together according to knowledge, and may keepe our vessels in holines: grant O Lord that wee may be pure and vndefiled, and grant the same to all that be married, & to them which be vnmarrried, and graunt that they may liue a pure, chaste, and vndefiled life, and if they haue not the gift of singlenesse of life, graunt them such mates, with whom they may liue holily to thy praise.

Deare Father, giue me the gift of sobriety and temperancie, and grant the same to all them whom thou wouldest I should pray foꝛ. As in times past I haue bled my tongue and other members euill: so now (good Lord) graunt that

I may vse them well, chastly, and  
godly. This I pray thee graunte  
through Iesus Christ: and finally  
(O Lord) both in soule and  
body sanctifie mee, and as in thy  
temple dwell in me, now and for  
euermore. Amen.

Thou shalt not steale.

**N**OW that thou hast taught  
mee the seruice required of  
thee for mee to obserue to-  
wards the personages of all men  
and women of euery condition:  
thou beginnest to tell me what  
thou wouldest I should doe con-  
cerning their goods. And as in  
the next commaundement before  
this, thou didst commaund vnto  
me sobriety and purenes: so dost  
thou in this, Justice and righ-  
teousnes, forbidding me to steale.  
Vnder the which word, thou  
comprehendest all kindes of de-  
ceit, which thing thou dost,  
because thou wouldest that I  
should giue my selfe wholly to  
the study and exercise of Justice,  
as

as in the precept next going before, thou wouldest I should giue ouer my selfe wholly to the keeping of sobrietie and purenesse. So that I see thy good pleasure herein, is not that I should all onely abstaine from all theft, but also from all fraud and craft in word or deede, yea that I should earnestly follow and exercise all equitie, truth and Iustice.

By reason whereof I see my selfe much bound to prayse thee which art so carefull ouer my goods and substance, that if any man should goe about to steale from me, or to defraud me in any thing, yea whosoever goeth not about to keepe and care for that I haue, as hee would doe for his owne, the same displeaith thee.

Oh Lord, if thou hast such care for my goods, cattell, and such pelfe, how great is thy care for my soule? If this one commandement were not, I perceiue, as if for mine owne part should haue done, and doe much worse then I haue done, so much worse  
had

had beene done to me and mine  
then hath been. It is thou (good  
Lord) I perceiue thou hast both  
giuen me all that I haue, and al-  
so still conseruest and keepeſt the  
ſame, and not mine own poſſiey,  
wiſedome, and induſtry: For in  
vaine were all this, except thou  
diddeſt vouchſafe to viſe and take  
it as a meane to worke by.

There is nothing therefore that  
I haue, but whenſoener I looke  
vpon it, by this Comaundement  
I learne thy goodnes, ſtrength,  
and power: for as thou giueſt it  
of thy mercy, ſo it ſpeaketh to me,  
that preſently thou ſtill doſt keepe  
it for me: ſo that exceeding great  
cauſe haue I to thank thee for  
this precept deare God and moſt  
gracious Lord.

But alas I am ſo farre from  
thankfulneſſe (as I alwayes  
haue been, for all thy care for me,  
and for all that euer thou haſt  
giuen vnto me) that as I haue  
vſed ſubtilty and craft, yea ſome-  
times theft, and bribery: ſo now  
(good Lord) I ſtill when occa-  
ſion is offered, doe extol the  
ſame:

same: I liue also voluptuously of that thou hast giuen and lent me, and nothing consider what equity requireth, and what o: how great the necessity of p: poore is, whom I doe thus defraud by excelsse and prodigality. That which I borrow, I with unwillingnes doe repay, I vse it more negligently then I would doe mine owne: lacke of execution of iustice, the great blury, robbery, oppression, and such like wickednes, as is exercised among vs I lament not: I labour not after my vocation for the redresse of the same: I pray not to thee thereabout, but neglect altogether.

Yea euen those things where-with I am yue in trust, or am hired to doe, those (I say) I doe with great negligence, so that great is my guilt herein, and worthy I am of damnation. But mercifull God, I beseech thee for Christs sake, to haue mercy vpon me, and to pardon me my vniuersall sinnes, theses, fraudes, deceipts, auarice, negligences, and great carelesnesse for the lacke of iustice,



justice, and for the monstrous oppression, vsuries, exccesse, rap, the which bee horribly exercised in the common weale. For the mercies sake in Christ Iesus (O Lord) to whom thou hast giuen to fulfill the Law for them that doe beleue, giue me true faith, and the holy spirit to worke in me the knowledge, loue, and perpetuall obedience of this thy holy precept, and all other the Commandments for euer.

Deare Lord giue vnto me, and to all (whome thou wouldest I should pray for) the hatred of all craft, and looe of all iustice; grant to the oppressed the comfort, to wrongers repentance, to thieves and deceiuers, that they may make restitution of y<sup>e</sup> wrong and betwixt they haue falsely and craftily vbled to ocher: to Iustices of peace, Landlords, and the rich of the world, that they may haue thee before their eyes, loue their poore tenants and brother: to labourers and artificers, that they may be diligent in their worke and labour, and that

wherewith they are put in trust.

Thou shalt not beare false  
witness against thy  
neighbour.

**N**OW dost thou ( most graci-  
ous Lord ) instruct mee in  
this Commandement, how  
I should vse my tongue towards  
my neighbour, and beaue my  
selfe concerning his name, for-  
bidding me to beare false witness,  
in the which thou forbiddest mee  
all kinde of flaundering, lying, hy-  
pocrisie, and vntruth, and whye  
because as members of one body,  
thou wouldest wee should speake  
truch one to another, and be euen  
full euery one to couer others in-  
firmity, and with our tongue de-  
fend the names of others, euen  
as wee would that other should  
defend ours. So that in this  
commandement as thou forbiddest  
mee all kinde of euill, perillous, ca-  
lumnious, and vntrue speaking:  
so dost thou command mee all  
kinde

kinde of Godly, honest, and true report and talke.

By reason whereof I haue great cause to praise thee, in that I see thee to be so carefull ouer my name, that all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule. I now perceiue.

If this Commandement were not, I see, as I should haue done, and doe much worse with my tongue to others then is happened, so should I haue felt of other towards me.

Besides this, no small commend it is to me that thou wouldest all men should vse truth in all their words to me. Oh how great a good thing is this vnto me. If we consider the hurt that cometh by vntruth and by words (where through many are deceived) easily may we see a wonderfull benefit and care of thee for vs in this Commandement.

But (gracious Lord) like as I acknowledge my vnthankfulness to bee monstrous and great,

and alwayes hath been hitherto :  
 euen so yet continue I in won-  
 derfull hypocrite in all my con-  
 uersation, often lying, and speak-  
 ing as vaineley, so oftenfluely,  
 fleshly, subtilly, calumniously, and  
 giuing my eares to heare such  
 things as be flaunderously spoken,  
 not repugning or admonishing as  
 ther : as the flaunderer, to doe as  
 he would be done by, to tell his  
 tale where he should tell it : nei-  
 ther admonishing the party flau-  
 dered of that which is reported of  
 him, thereby to take better heed :  
 but rather I augment it. The  
 reason whereof I haue desired  
 eternall damnation.

But thou good Lord be mercifull  
 vnto me I beseech thee for  
 Christs sake, whome thou hast  
 ordained to be the end of the Law  
 to all them that doe beleue, as  
 well for pardon of that which is  
 past, as for not imputing the im-  
 perfection that remaineth. In  
 his name therefore (good Lord)  
 I beseech thee to pardon me and  
 giue me thy holy spirit, to open  
 to me this law and all other thy  
 precepts,

precepts, so to vnderstand them,  
that I may heartily loue them,  
and faithfully giue my selfe to the  
obedience of them for euer.

Gravnt me thy good spirit, to  
sanctifie my tongue, that it may  
be kept from lying, flaundering,  
and all such vices, and that it  
may bee continually vsed in thy  
seruice, and speaking that which  
may be to edifie, to thy glory and  
praise, through Iesus Christ our  
Lord, Amen.

Thou shalt not couet thy  
neighbours house, thou shalt  
not couet thy neighbours  
Wife, nor his Seruant, nor his  
Mayde, nor his Oxe, nor his  
Ass, nor any thing that is  
his.

**H**ere O most gracious Lord  
and G O D, thou giuest me  
the last Commandement  
of thy Law, who hauing taught  
me what outward actions I

Shall auoyd, that I doe not there= by offend oꝝ vndoe my neighbor, as Murther, adultery, theft, and false witnes: now thou teachest me a rule foꝝ my heart, to oꝝder that well, from the abundance wherof all our woꝝks and woꝝds proceed, that I shall not couet any thing that is my neighbors.

I knowe heereby, that if hee haue a fairer house then I, I may not wish foꝝ it: if he haue a moꝝe beautifull wife then I, I may not desire her: if he haue an honest and a faithfull seruant, and such a one as helpeth to get his liuing, I must not thinke to my selfe, I would I had him away from his master: I may not desire to take from him his Oxe, noꝝ his Ass, no not his Dog, no not the meaneſt thing he hath in his possession. So that in the oether Commaundements, as thou hast forbidden all iniuries and euill practise against my neighbour, so now thou chargest me to beware of thinking any euill thought against him.

By reason whereof I haue  
great

great cause to praise thee, in that  
 I see thee to be so carefull ouer  
 mine estate, my house, my Wife,  
 my Seruants, and the Beasts  
 that Iudge for my seruice: that  
 all men are by thee commaunded  
 not once to with them from mee.  
 Thy Apostle said well, when he  
 taught vs, saying, Cast all your care  
 vpon God, for he careth for you. It is  
 true, I finde it true, thus thou  
 carest for vs, and wouldest haue  
 vs so to care one for another.

But gracious Lord, I must  
 needs confesse, that I haue for-  
 gotten and broken this Com-  
 maundement, and doe so still e-  
 uery day: I am wishing and  
 woul ding euery minure of an  
 houre: I haue gone about to  
 take my neighbours house ouer  
 his head: many times haue I  
 had vnbaste thoughts in my  
 heart, touching his Wife, and  
 Children: I haue gone about to  
 inueigle and tntice his Ser-  
 uants from him: I could haue  
 bene content to haue wrought  
 his Beast and spared my owne:  
 I alwayes thought hee had too  
 much,

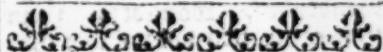
much, & I haue too little, and the  
dieges of these things, O Lord,  
are not quite out of my heart: by  
reason whereof I haue referred  
to haue thy Law executed vpon  
me with all severity.

But thou good Lord be mercifull  
vnto me in this point also,  
for Iesus Christs sake: for o-  
therwise I am of all men most  
miserable. Good Lord pardon  
me, consider the frailty of my  
flesh, the corruption of my na-  
ture, the multitude of temptati-  
ons, how of my selfe, I am able to  
doe nothing: how if I be left to  
my selfe I shall come to nothing.

Set my heart straight in the  
case of Religion to acknowledge  
the one God, to worship none o-  
ther God, to reuerence thy name,  
and to keepe thy Saboths. Set  
my heart right in matters of hu-  
mane conuersation, to honour  
my Parents, to obey Rulers, and  
reuerence the Ministers of the  
Gospel: to haue hands cleane  
from blood, true from Chastity, a  
body free from Adultery, and a  
tongue voyde of all offence. But  
purge



purge the heart first O Lord, and  
 ben the hand, the eye, the tongue  
 the foote, and all the whole body  
 will be the cleaner: write all  
 these thy lawes in my heart O  
 Lord, and in the hearts of all the  
 faithfull people, that we may be-  
 leue them and keepe them all the  
 dayes of our liues to thy glory and  
 praise, through Iesus Christ our  
 Saviour. Amen.



**A MEDITATION**  
 concerning Prayer; with  
 a brieft Paraphrase vpon  
 the Petitions of the  
 Lords prayer.



The minde of man  
 hath so large  
 roomth to receiue  
 good things, that  
 nothing in deede  
 can fully fill it,  
 but

but onely God, tohome then thy minde fully possesseth. when it fully knoweth him, it fully loueth him, and in all things is framed after his will.

They therefore (deare Lord God) that are thy Children and haue tasted somewhat of thy goodnesse, doe perpetually sigh, that is, doe pray vntill they come thereto: and in that they loue thee also about all thinges, it wonderfully woundeth them that other men doe not so: that is, loue thee, and seeke for thee with them. Whereof it cometh to passe that they are enflamed with continuall prayers and desires, that the Kingdome might come euery where, and thy goodnesse might be both knowne and in life expessed of euery man.

And because there are innumerable thinges, which as well in themselves as in others bee against the glory: they are kindled with continuall prayer and desire, sighing vnspeakable in the sight for the increase of the  
holy

holy spirit, and sometimes when they see the glory more put backe then it was wont to be, either in themselves or any other, then are they much more disquieted and vexed. But because they knowe that thou doost rule all things after thy good will, and that none other can help them in their neede: they often times doe goe aside (all busines laid apart) and giue themselves to godly cogitations and talke with thee, complaining to thee as to their father of those thinges that grieve them, begging thereto and that most earnestly thy helpe, not onely for themselves, but also for others, especially for those whom singularly they embrace in thee, and often doe repeat and remember thy gracious benefits both to other and to themselves also, where through they are prouoked to render vnto thee hearty thanks, thereby beeing inflamed as well assuredly to hope well of thy good will towards them, and patiently to beare all quills: as also to studie  
and

and labour to mortifie the affections of the flesh, and to order all their whole life to the service of their vncle here and to the setting forth of thy glory.

Of this kinde is that prayer thy Sonne Iesus Christ our Lord commaunded to be made to thee in the chamber; the doore being shut. In this kinde of prayer he himselfe did watch often, euen all the whole night: herein was Paul frequent as all thy Saints be.

This kinde of Prayer is the true lifting vp of the minde vnto thee: this standeth in the affections and in the hart, not in words and in the mouth.

As the children be indured with the Spirit, so frequent they this talke with thee: the more the Spirit is in them, the more are they in talke with thee, Oh giue me plentifully thy Spirit which thou hast promised to poure out vpon all deſſ, that thus I may with the Saintes talke with thee night and day, for thy onely beloued Sonnes sake Iesus Christ

Christ our Lord. Amen?

Moreover, the Father is prouoke them to this kind of prayer: by ble first their necessity: which they consider in three sorts: inwardly concerning their Soules, outwardly, concerning their Bodies, and finally concerning their names and fame: whereto they adde the necessity of those that bee-communed to them, the necessity of the Church, and of the Commonweale.

Secondly, they ble the Commandments, which require them vnder paine of Sinne to pray to thee in all their need.

Thirdly, they ble the consideration of thy goodnesse; which is naturally mercifull to young Wauiens calling vpon thee: much more then to them for whomne Wauiens and all things else were made, for whom thou hast not spared thy deare Sonne but giuen him.

Fourthly, they ble the most sweet and free promises made to heare and helpe all them that call vpon

vpon thee in Chriſtes name.

Fiftly, they ble examples how that thou which art the God of all, and rich vnto all them that call vpon thee in Chriſtes name, haſt heard and helpen others calling vpon thee.

Sixtly, they ble the benefits giuen them before they asked, thereby not only prouoking them to aſke more: but alſo certifying their faith, that if thou waſt ſo good to graunt them many things vnaſked: now thou wouldeſt not denie them any thing they aſke to thy glory and their weale.

Laſt of all, they ble the reading and ſinging of Pſalmes and other good prayers, becauſe they knowe thereby peculiarly beſides the other Scripture, there is no ſmall helpe: as may appeare by Paul, Eph. 5. Col. 3. where hee willethe the congregation to ble Pſalmes, Hymnes, and ſpiritual Songs, but ſo that in the heart wee ſhould ſing and ſay them, not that the children doe not ble their tongues and  
words

words in praying to thee, for they vse their tongues, speech, and words to stirre vp their inward desire, and feruencie of the minde, full well knowing that else it were a plaine mocking of thee to pray with lippes and tongues onely.

O that I might feele now the spirit so to affect mee, that both with heart and mouth, I might heartily, and in faith pray vnto thee.

Now concerning the thinges that are to bee prayed for, the children know that the prayer taught by the Sonne, most finely and plainly, both containe the same.

And therefore they often vse it, first asking of thee their heauenly Father through Christ, that thy name might euerie where bee had in holinesse and praise: then that the kingdome by regeneration and the intimacy of the Gospel might come: and thirdly, that willingly, perfectly, and perpetually they might studie to doe, yea doe indeede  
the

thy will with thy holy and heavenly Angels and Spirits. These thinges they seeke and pray for, namely the Kingdome and thy righteousness before any worldly benefit. After which petitions, because all thinges, yea euen the benefites of this present life doe come from thee: they doe godly desire the same vnder the name of **Dayly Bread**: being instructed of thy wisdom, that after spirituall benefites, to aske corporall, is not vnseemly to thy Children, which know both Spirituall and Corporall to come from thy mercy.

In the other Petitions they pray for thinges to be taken from them, beginning with forgiveness of Sinnes, which were impudently prayed for, if that their hearts were not so broken that they could forgive all thinges to all men for their part. They adde their profession, that is Charity, whereby they professe that they haue forgiven all offences done to them.

How be it, because it is not enough



enough to haue pardon of that which is past, except they bee preserved from new offences: they pray thee not to leade them into temptations by permitting them to the peruerse suggestion of Sathan: but rather to deliuer them from his opportunity and power: by euill vnderstanding Sathan the Inuoker of all euill. Oh (deare God) that thou wouldest endue me with thy spirit of grace and prayer with thy Children accordingly to make this prayer alwayes whensoever I doe pray: *word of comfort*

*For outward euils so long as they doe not (as it were) in force the people to sinne, in that Christian profession doth account them amongst the benefites: the Lord hath not taught the Church to pray for the taking away of them in this prayer, for here he hath contained but those things for the which all Christians generally and particularly may of faith pray at all times.*

It often cometh to passe that exteriour euils, because they be  
not

not euils indeede, that is, they are not against Gods grace in vs, therefore they cannot of faith be prayed for to be taken away: for the children that haue faith doe alwayes preferre the iudgement before their owne, the which iudgement when they know by that which happeneth to them, they submit themselves thereto wholly, although the spirit make his vnspokeable groanings to helpe their infirmities by prayer, not to haue them taken away, but that they may haue strength and patience to beare the burden accordingly, which harden if it bee too heauy in the bitterness and feeling thereof, they in their prayers doe complaine something, rather then pray to haue it taken away: as our Sautour did in the Garden, when he added to his complaint, not my will but thy will be done: so do the people in all their complaints adde, not as wee will, but as thou wilt, for they are taught by the spirit no otherwise to pray, for the taking away of corporall euils, either from

from themselves or from others, unless they by the same spirit doe certainly see the same to make to the glory, as did thine Apostles and seruantes, when absolutely and without condition they did aske health or miracle for any, when they healed or raised the dead by prayer, for they knowe nothing can be better then when it is according to the will. Oh that I might alwayes knowe the will in all things, and for euer apply my selfe thereto. Hereof it cometh that the Saints and deere Children which loue their neighbours as themselves, doe yet notwithstanding in their prayers aske vengeance of some, as we may reade in the Psalmes of David, because in praying and talking with thez, they see by the holy spirit (for without it, it is no true prayer) sometimes the iudgements vpon some which they perceiue to sinne to death, and therefore ought not to be prayed for, but rather to be prayed against, because the glory cannot be set forth as it should be with-

without their destruction, the will is alwayes best and that thing whereto they frame all their desires.

Therefore when they perceiue it decreed with thee such, a such by their destruction, to set forth more mightily thy glory, how should they but desire and pray for the same and write it as Dauid hath done, that the godly in reading and waiping such prayers, might receiue comfort, and the vngodly be affraid, else when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe most heartily pray for them as Samuell did for Saul, Moses for the Israelites, Abraham for the Sodomites. Oh good Father for thy mercies sake giue me the true loue of mankinde, but yet so that I may loue man for thee and in thee, and alwayes preferre thy glory aboue all thinges, through Iesus Christ our Lord.

Now though thy Childe doe know that thy will cannot but be done, and nothing can be

done

done but that thou of thine owne  
will hast determined to doe, al-  
though no man should desire the  
same, yet are they earnest and  
frequent in prayer, first to render  
obedience to thee, which requirerth  
prayer as a spirituall seruice due  
to thee: secondly, because thou  
hast ordained prayer, to be as an  
instrument and meane, by the  
which thou workest things with  
thee already decreed and deter-  
mined.

The children doe vse prayer to  
offer thee their seruice, if it shall  
please thee to vse the same. As  
they doe eate and drinke, which is  
a meane ordained of thee, for the  
conservation of their life; not loo-  
sing heereby to lengthen their  
dayes aboue their bounds, which  
already thou hast appointed, but  
as becommeth them to vse thy  
meanes which thou hast ordai-  
ned to serue thy providence.

So doe they (heerein as men  
not curious to know thy provi-  
dence further then thou reuealest  
it) vse prayer as a meane by the  
which thou art accustomed to  
worke

woke many of thy childrens desire, that according to thy good will thou maist vse the same: they doe not thinke a mutability in thee, (for thou art God and art not changed) with thee there is no variableness, and therefore they pray, not as men which would haue thy determination and ordinances (which are most wise and mercifull) to be altered: but rather that they might submit their wills to thine, and make them more able to beare thy will and pleasure. They know thou hast promised to helpe them (calling vpon thee) wherefore they doubt not but thou so wilt doe, & therefore pray accordingly.

They loue thee heartily, and therefore they cannot but desire much to talke with thee, that is, to pray, euen as a well mannered and louing wife wil not take vpon her to aske any thing of her husband at all, but that which she hopeeth he would take in good part, and doe of his own free will, although she had spoken nothing thereof, when she knoweth what her

her husbands will is in things, she gladly talketh with him thereof, and accordingly as she seeth he is purposed to doe, she will often desire him to doe the same.

Even so the children (I say) which heartily loue thee, in that they know thy wisdom and will is best, how can they but often talke with thee, and desire thee to doe that which they know is best, which they know also thou wouldest doe, if none should aske or pray for the same? Thy children vse prayer as a meane, by which they see plainly thy power, thy presence, thy providence, mercy, and goodnesse towards them, in granting their petitions: and by prayer they are comforted of themselves. Yea, the children vse prayer to admonish them how that all things are in thy hands. In prayer they are as it were of thee, put in minde of those things they have done against thee their good Lord. By reason wherof repentance ensueth, and they conceiue a purpose to lue more purely euer afterwards, and more heartily

heartily to apply themselves to all innocency and goodnes. Who (now considering so many great commodities to come by reason of prayer) would maruaile why the Children are much in praying and in labouring to prouoke others thereunto.

For as none that is a suter to any other will vse any thing which might offend or hinder his sute: so no man that vseth prayer will flatter himselfe in any thing that should displease thee (to whom by prayer he moueth sute whensoever he prayeth) so that nothing is a more prouocation to all kinde of godlines then prayer is.

And therefore not without cause we may see thine Apostles and Seruants to labour so diligently, and desire that others might vse prayers for themselves and others.

As concerning outward things which the Children pray for, although they know the will and decree is not variable, and the purpose must needs come to passe:



pasſe: yet do they receiue by their prayers no ſmall commodity, for either they obtaine their requests or no. If they doe obtaine them, then proue they by experience that thou doeſt the will of them that feare thee, and ſo they are more kindled to loue and ſerue thee. And indeed for this purpoſe thou art wont, when thou wilt doe good to any, to ſtirre by their mindes to deſire the ſame good of thee, to the end that both thou & thy giſts may be ſo much the more magnified and ſet by of them, by how much they haue bene earneſt ſuters and petitioners for the ſame. For how can it but inflame them with loue towards thee, to perceine and feele thee ſo to care for them, heare them, and loue them? If they do not obtaine that they pray for, yet undoubtedly they receiue great comfort to ſee that the evils which preſſe them and whereof they complaine ſtill, doe not oppreſſe and overcome them, and therefore they receiue ſtrength to beare the ſame the better. D

good father helpe mee, that I  
may heartily loue thee, com=  
plaine to thee in all my needes, &  
allwayes by prayer to poure out  
my heart before thee. Amen.

Another Paraphrase or Me=  
ditation vpon the Lords  
Prayer.

**O** Almighty & eternall God,  
of whom all fatherhood in  
heauen and in earth, is nam=  
med, whose seat is the heauen,  
whose footstool is the earth,  
which of thy great clemency and  
unspeakable loue, hast not wroed  
not considered our great unkind=  
nes and wilfull disobedience, but  
according to the good pleasure of  
thy eternall purpose, hast in thy  
wellbeloued Son Iesus Christ,  
chosen vs out of the world, and  
doost accept vs farre otherwise  
then wee be indeed to be called,  
& a, and to be indeed thine adop=  
ted Sonnes, and doost boughsate  
(oh louing father) that wee as

it were heavenly Children,  
 should euery one of vs confesse,  
 declare and call thee our heauen-  
 ly father: grant (deare father)  
 that among vs thy poore children  
 by purenes of minde and consci-  
 ence, by singlenesse of heart, by  
 vncorrupt and innocent life, an  
 example of vertue and godlinesse,  
 thy most holy name may be sanc-  
 tified, and that so many of all  
 other nations as thou hast there-  
 unto chosen and predestinate,  
 beholding our godlinesse and ver-  
 tuous deeds that thou workest in  
 vs, may bee the more stirred to  
 hallow and glorifie thy blessed  
 name.

O faithfull father, we beseech  
 thee that the kingdome of thy  
 holy spirit of grace and prayer,  
 of thy louing kindnesse and mer-  
 cie, and of all other thy holy ver-  
 tues, and of the holy and most  
 blessed word, may continually  
 raigne in our hearts, so that thou  
 wouldest vouchsafe thereby to  
 make vs worthy to be partakers  
 of the heaue and kingdome of  
 thy glorious & blessed presence.

O deare God and heauenly Father, wee humbly desire thy goodnes to bow our hearts vnto thee, to make vs humble of minde, to make vs lowe in our owne sight, and obedient, that like as thy deare Son our onely Sautour Iesus Christ counted his meere workes, praise and life to be onely in obeying thy most blessed will, wherin for our sakes he became obedient to the Death of the Crosse: so wee may euen vnto the very death in lowlines, in meeknes, patience, and thankfulness, obey thy holy will and not to murmure and grudge, nor refuse whatsoeuer thy Fatherly pittie shall thinke good to lay on vs, be it pouerty, hunger, nakednesse, sicknes, slanders, oppressions, vexations, persecutions, yea or death it selfe for well doing, but in all things seek and labour to make these our earthly bodies seruiceable to do thy will, and to refuse that thou wilt not: neuer to strine nor w:astle against thy holy will, but with thy heauenly Citizens and household, builded vpon

bypon the foundation of thy holy  
Prophets and Apostles, thy Son  
Jesus Christ being the head  
corner stone, all self-will and  
controuersie in opinions seclu-  
ded, the lusts, desires and affecti-  
ons of the flesh mortified, the flat-  
tering assaults of the vaine  
world, the cruell and subtil lay-  
ings awaite of the diuell ouer-  
come, agreeing together quietly,  
and vnited in spirit, we may free-  
ly obey vnto thy most blessed  
will, therein to walke all the  
dayes of our life.

O deare God, giue vnto our  
needfull bodies necessary suste-  
nance, and take from vs all loue  
of worldly things, all carefules  
and couetousnes, that wee may  
the more freely worship and serue  
thee. Oh mercifull Father wee  
beseech thee to giue vnto vs that  
heauenly bread to strengthen our  
hearts, I meane the body of thy  
deare Sonne Jesus Christ, the  
very food & health of our soules,  
that wee may alwayes with  
thankfulnes firmly feed on him  
by faith, and viterly forsake and

abhorre all iasse doctrine & per-  
suasions of men, and all lying  
Spirits that shall perswade vs  
any otherwise of him then the  
holy word doth teach and assure  
vs : satisfie our hungry soules  
(deare father) with the marrow  
and fatnesse of the rich mercie  
promised to vs in the same thy  
Sonne, and of our eternell elec-  
tion, redemption, iustification,  
and glorification in him. Make  
vs (oh gracious God) to con-  
temne and despise this world,  
with the vaine things and pleas-  
ures thereof, and inwardly to  
hunger for thy blessed kingdome  
and presence, which doe thou sa-  
tisfie (good God) in thy good  
time according to thy good will  
and pleasure. O most louing  
God, giue vs the bread of the di-  
uine precepts, & make our hearts  
perfect, that wee may truly and  
freely walke and liue in them all  
the dayes of our life. Oh deare  
and mercifull father, we beseech  
thee giue vs the bread of the  
liuely and heauenly word, and  
the true vnderstanding thereof,  
which

which is the light of our pathes,  
the food, strong Tower, and sure  
defence of our soules, that wee  
being well fenced with this mu-  
nition, fed, and filled with this  
foode, may bee worthe guests at  
thy celestiaall feast and wedding,  
where we shall neuer hunger nor  
want.

Oy most righteous and mer-  
cifull G D D, Father and  
gouernour of our life, wee con-  
fesse that wee haue greuously  
sinned against thee from our  
youth vp till now, in ingratitude,  
in vnthankfulnesse, wilfulnesse,  
disobedience, presumption and  
innumerable our negligences &  
sins, which wee from time to  
time most haynously haue com-  
mitted, whereby we haue deser-  
ued not onely sore and grievous  
plagues, but euen eternall dam-  
nation, were it not that thou art  
the Lord of mercy, & hast power  
to shew mercie on whom thou  
wilt, wherein thou art rich and  
plentifull to all them that call  
vpon thee faithfully: wherefore  
(deare Father) wee seeing our  
inani-

manifold and grieuous sines,  
which wee haue committed a-  
gainst thee, and also thy great  
mercy, louing kindnes, patience,  
and long suffering towards vs,  
are compelled not onely to beare  
patiently, and suffer our enemies  
when they rale on vs, flander  
vs, oppresse vs, vex e vs, or trou-  
ble vs, curse, persecute, & kill vs:  
but also to speake well of them,  
to instruct them, to pray for them,  
to doe them good, to blesse them,  
to cloath them, to feed them: so  
heaping coles of thy charity and  
loue vpon them, and mercifully  
to forgive them, euen as thou  
(deare Father) for thy beloued  
Christis sake hast forgiven vs.  
Thus hast thou taught vs (good  
Father) not as the Hypocrites,  
to looke narrowly on our neigh-  
bours faults, but diligently to  
examine our owne consciences  
wherein we haue offended thee,  
and also what occasion of offence  
or falling wee haue given to our  
brethren in eating, drinking, go-  
ing, apparell, speaking, dissolute  
or vncomely laughter, in bargai-  
ning,



ning, or by any meanes, and with all speed seeke to reconcile our selues to them, and to forgive vnto others from the bottome of our hearts wharsoener they haue offended vs, and to doe none otherwise then we wish and desire in our hearts that others should doe to vs, that so we may finde thee (O Lord) in forgiving vs our trespasses, milde and mercifull, which speedily doe thou shew thy selfe vnto vs, for thy deare Christs sake.

Oh Lord thou God of the righteous, we feele the frailty of our nature to be so peruerse and apt to flume, that when thou by the gifts of thy holy spirit dost moue vs, and as it were call vs, yea rather draw vs vnto thee: then are we drawne away and tempted of our owne concupiscence and lust, beside the great and dangerous assaults of the world and the Deuill: therefore (faithfull father) we thy poore Children, beseech thee to take from vs all those euils and occasions that may draw vs from thee. Oh  
deare

deare God, protect, defend, and  
 strengthen vs against all the sug-  
 gestions and assaults of our ene-  
 mies, the world, the flesh and the  
 deuill, that neither in prosperity  
 we wax haughty or high minded,  
 to say vnto thankfully, what fellow  
 is the Lord? nor yet in the a-  
 boundance of temptations, an-  
 guish, vexation, tribulation, or  
 persecution, to be oppressed with  
 feare, nor deceiued by flattery,  
 nor yet to fall in despair, and so  
 vtterly perish: but in all dan-  
 gers and perils of temptations,  
 and in the midst of the stormy  
 tempests of tribulation (deare  
 Father) make vs thy poore chil-  
 dren to feel the consolation of  
 the certainty of our eternall elec-  
 tion, in Christ Iesus our Lord,  
 and to perceiue thy Fatherly suc-  
 cour ready to helpe vs, least that  
 wee being overcome with the  
 wicked sleights and deceitful in-  
 uassions of the enemies, should  
 (as without thy grace and mercifull  
 protection wee shall) bee  
 drawne into an obstinate minde,  
 and so shut vp the Conduit that  
 should

should leade thy gracious gifts  
and benefits vnto vs, to our com-  
modity and comfort. that thou  
mightest leade vs forth with the  
cull doers, and harden our hearts.  
Therefore (O good God) giue  
vs these thy good gifts, namely,  
strength, patience, and ioyfulness  
of heart, to reioyce in temptati-  
ons, and assure vs that it is the  
tryall of our faith, that faith in  
vs may haue her perfect worke,  
that when we be well approued  
and purged with the fire of temp-  
tation, we may finish our life in  
victory, and euermore liue with  
thee in thy heauenly Kingdome,  
where no temptation shall doe vs  
hurt.

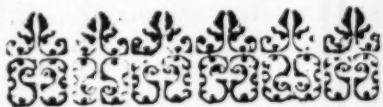
finally (most mercifull fa-  
ther) wee humbly beseech thee to  
deliuer vs from this present euill  
world, from all humane and  
worldly feare, from all infirmi-  
ties of the flesh and minde, from  
all false prophets and teachers,  
from false brethren, from tray-  
tours and tyrants, &c. And if  
it be thy good pleasure and may  
make most to the glory of thy  
name,

name, deliuer vs from the hands of our enemies, and from all other euils present and to come both of body and soule, that wee bring by thy great mercy defended from all hurtfull things, may alwayes vse those things that be profitable for vs, deuoutly giuen to serue thee in good woorkes, that the yoke of our enemies, and the bonds of our sinne being shaken off, wee may possesse the inheritance of thy heavenly kingdom, which thy deare Sonne Iesus Christ hath with his precious blood purchased for thine Elect, from the beginning of the world: for thine is the kingdom, thou onely hast the Maiesty, thou onely art the God above all gods, king of all things, and Lord of all Lords: thou onely hast the power and authority to set vp kings, and to put them downe: thou liftest the poore out of the dust, and makest him to sit amongst the Princes of the people: thou onely makest warres to cease, and giuest victory to whom thou wilt. (O deare God) there

there is neither Majesty, rule,  
nor power, honour nor worship,  
dignity nor office, riches nor po-  
uerty, health nor sickness, plen-  
ty or scarcity, prosperity nor ad-  
uersity, warre nor peace, life nor  
death, nor any other thing, but  
it is all thine, and thou both hast  
the power and also wilt giue it to  
whō it pleaseth thee in thy time  
and season, that all glozy may be  
giuen to thee alone, for thou art  
worthy.

O deare Father, to thee wee  
come therefore for helpe and suc-  
cour, for without thee there is no  
helpe at all. O good Father de-  
liuer vs from all that is euill in  
thy sight, for thy owne names  
sake, and for thy deare Christs  
sake, that wee being armed with  
thy holy armor, and weaponed  
with thy blessed word, and in-  
structed by thy holy Spirit, may  
according to thy holy promise,  
serue thee without feare all the  
dayes of our life, in such holinesse  
and righteousness as is accepta-  
ble in thy sight. To thee there-  
fore (our deare Father) our Cre-  
ator,

atoz, feeder, protector, gouernour  
and defender, and thy beloued  
Sonne Iesus Christ our onely  
Peace, mercy-seate, Redeemer,  
iustifier, and aduocate, and thy  
holy Spirit our sanctification,  
our wisdom, teacher, instructor,  
and comforter, be all dominion,  
power and glory, for ever and e-  
uer, Amen.



## A MEDITATION

of the comming of Christ to  
Iudgement, and of the reward  
both of the faichfull and  
vnfaichfull.



**I**n Lord Iesus  
Christ, the sonne  
of the euerlasting  
God, by whome  
all thinges were  
made, are ruled  
and gouerned, as  
of

of thy loue for our redemption, thou diddest not disdain to bee our Mediator, and to take vpon thee our Nature in the wombe of a Virgin, purely and without sinne by the operation of the holy Spirit, that both thou mightest in thine owne person wonderfully beautifie and exalt our nature, and worke the same in vs also: first, abolishing the guiltinesse of sinne by remission, then sinne it selfe by death, and last of all Death, by raising vp againe these our bodies, that they may be like vnto thine owne glorious and Immortall body, according to that power wherewith thou art able to subiect all thinges vnto thee. As I say of thy loue for our redemption thou becamest man and that most poore and afflicted vpon earth, by the space of xxxiii. yeares at the least, in most humility, and paidst the price of our ransome by thy most bitter death and passion, for the which I most heartily giue thanks to thee, So of the same thy loue towards vs in thy good time thou wilt

wilt come againe in the Clouds  
 of heauen with power, and great  
 glory, with flaming fire, with  
 thousands of Saturs, with An-  
 gels of thy power, with a migh-  
 ty cry and shout of an Archan-  
 gell, and blast of a Trumpet, so-  
 dainly as the Lightning which  
 shineth from the East, &c. when  
 men thinke least, euen as a thiefe  
 in the night, when men be all a-  
 sleepe: thou wilt so come (I say)  
 thus sodainly in the twinkling  
 of an eye, all men that euer haue  
 beene, be, and shall be, with Wo-  
 men and children, appearing be-  
 fore thy tribuall Iudgement seat,  
 to render an account of all things  
 which they haue thought, spoken  
 and done against thy law, open-  
 ly and before all Angels, Saints  
 and Diuels, and so to receiue the  
 iust reward of thy vengeance, if  
 that they haue not repented  
 and obeyed the Gospell, and so to  
 depart from thee to the Diuell  
 and his Angels, & all the wicked  
 which euer haue been, be, or shall  
 bee, into hell fire. which is vn-  
 quenchable, and of paines intol-  
 erable

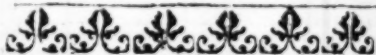


lerable, carelesse, endlesse; hopelesse, euen from the face of thy glorious and mighty power: but if they haue repented and helceued thy Gospell, if they be found watching with their Lampes and oyle in their hands, if they be found ready apparelled with the wedding garment of innocency, if they haue not hardened their hearts, and hoarded vp their treasure, procuring thy vengeance in the day of wrath to be reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is, the time of this life in the which thou stretchest out thy hand and spreadest thine armes, calling and crying vnto vs to come vnto thee which art meeke in heart and lowly, for thou wilt ease all that labour, and are heauy laden: if they haue visited the sicke, and prisoners, comforted the comfortlesse, fed the hungry, clothed the naked, lodged the harbourlesse: if they haue not laden their hearts with gluttony and surfeiting, and carefules of this life:

life : if they haue not digged and  
hid their Talents in the ground,  
doing no good therewith, but  
haue been faithfull to occupy the  
gifts to thy gloze, and haue wa-  
shed their garments in thy blood  
by hearty repenting them, then  
shall thy Angels gather them to-  
gether, not as the wicked which  
shall be collected as fagots, and  
cast into the fire : but as the good  
as hee that is gathered into the  
barne : then shall they be caught  
vp to meet thee in the Clouds :  
then shall their corruptible body  
put on incorruption : then shall  
they be indued with immortallity  
and gloze : then shall they be with  
thee, and goe whether thou goest :  
then shall they heare , Come ye  
blessed of my Father, possesse the  
kingdome prepared for you from  
the beginning. &c. Then shall  
they bee set on seates of Maie-  
sty, Judging the whole world :  
then shall they raigue with  
thee for euer : then shall G D  
bee all in all with them, and to  
them : then shall they enter and  
inherite heavenly Ierusalem,  
and

and the glorious restfull land of Canaan, where is alway day and neuer night, where is no manner of weeping, teares, infirmity, hunger, colde, sickness, enuy, malice, nor flune, but alwayes Joy without sorrow, mirth without measure, pleasure without paine, heauenly harmony, most pleasant melody, saying and singing, Holy, Holy, Holy, Lord God of hostes, &c. In summe, the eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man, that they shal then inherite and most surely enjoy, although heere they be tormented, prisoned, burned, solicited of Sathan, tempted of the flesh, and entangled with the world, where through they are enforced to cry, thy Kingdome come, come Lord Iesu, &c. How amiable are thy Tabernacles : Like as the Hart desireth the water brookes, &c. Now let thy servant depart in peace : I desire to be dissolued and to be with Christ : we mourne in our selues waiting for the deliuerance of  
our

our body, &c. Oh gracious Lord, when shall I finde such mercy with thee that I may repent, beleene, hope and looke for this grace, with the full fruition of those heauenly ioyes, which thou hast prepared for all them that feare thee, and so rest with thee for euermore.



## A MEDITATION

concerning the sober vsage  
both of the body, and the  
pleasures of this life.



**T**HIS our Body which God hath made to bee the Tabernacle and mansion of our Soule for this life, if wee considered accordingly, we could not but vse it otherwise then we doe: that is we would vse it for the soules

soules sake, being the guest thereof, and not for the body it selfe, and so should it be serued in things to helpe, but not to hinder the soule. A seruant it is, and therefore it ought to obey to serue the soule that the soule might serue God, not as the body will, but as God will, whose will wee should learn to know and behaue our selues thereafter. The which thing to obserue is hard for vs, now by reason of sinne which hath gotten a mansion house in our bodies, and dwelleth in vs as doth the soule, to the which (sinne I meane) wee are altogether of our selues inclined, because wee naturally are sinners and borne in sinne, by reason whereof we are ready as seruants to sinne, and to vse our bodies accordingly, making the soule to sit at reuward, and pampering by the seruant to our shame. Oh therefore good Lord that it would please thee to open this gates vnto me, and to giue mee eyes to consider effectually this my body what

what it is, name p, a seruante lent  
for the soule to sojourne in, and  
serue thes in this life : yea. it is  
by reason of sinne that hath his  
dwelling there, become now to  
the soule nothing else but a pri-  
son, and that most straighe, vile,  
stinking, filthy, and therefore in  
danger of miseries, so many in all  
ages, times and places, till death  
hath turned it to dust wherof it  
came, & whet'er it shall reurne,  
tha the soule may reurne to  
thee from whence it came, vntill  
the day of Iudgement come, in  
the which thou wilt raise by that  
body, that then it may be parta-  
ner with the soule, and the soule  
with it inseparably of weale or  
woe, according to what is done, n  
and by the same body, heere now  
in earth.

Oh that I could consider often  
and heartily these thinges, then  
should I not pamper by this bo-  
dy to obey it, but bridle it that it  
might obey my soule : then should  
I see the paine it putteth my  
soule vnto, by reason of sinne and  
prouocation to all euill, & contin-  
nually

nually desire the dissolution of it  
 with Paul, & the deliuerance from  
 it, as much as ever did prisoner  
 his deliuerance out of prison, for  
 alonely by it the deuill hath a doze  
 to tempt, and so to hurt me: in it  
 I am kept from the presence, and  
 thou from being so conuersant  
 with me, as else thou wouldst be:  
 by it I am restrained from the  
 sense and feeling of all the ioyes  
 and comforts (in manner) which  
 are to be taken as ioyes and com-  
 forts indeed. If it were dissolued  
 and I out of it, then could Sa-  
 than no more hurt mee: then  
 wouldst thou speake to mee face  
 to face: then the conflicting time  
 were at an end: then sorrow  
 would cease, and ioy would  
 encrease, and I should enter  
 into inestimable rest,

Oh that I could  
 dered this ac-  
 cordingly.

### Another Meditation to the same effect.

**T**he beginning of all euill in our kind of liuing, springeth out of the deprauation and corruptnes of our iudgement, because our will alwayes followeth that which reason iudgeth to be followed.

Now that which euery man taketh to be friendly, and agreeing to his nature, the same doth he iudge necessarily to be good for him, and to be desired.

This is meate, drinke, apparel, riches, fauour, dignity, rule, knowledge, and such like, because they are thought good, and agreeing either to the body, or to the minde, or to both: for they helpe either to the conseruation, or to the pleasure of man, accounted of euery one, amongst good things.

Howbeit such is the weaknes of our wit on the one part, and the



the blindnesse and too much rage of our lusts on the other part, that we being left to our selves, cannot but in the desire of things which we iudge good and agreeing to our nature, by the iudgement of our senses and reason: we cannot (I say) but ouerpasse the bounds whereby they might be profitable vnto vs, and so wee make them hurtfull to vs, which of themselves are ordained for our health. What is more necessarie then meate and drinke, or more agreeing to nature? but yet how few be there which doe not hurt themselves by them? In like manner it goeth with riches, estimation, friends, learning, &c. Yea, although wee be in those most temperate, yet where there wanteth the spirit our regenerator, wee are so drowned in them, that wee are utterly negligent to lift vp our mindes to the good pleasure of God, to the end we might imitate and follow God our maker, by yeelding our selves ouer, duely to vse his gifts, to that common and private

betility of our neighbours.

But now, God onely is life and eternitie, and cannot but demaund of vs (his handy worke) that we should render our selues and all we haue, to the end wherfore wee were made, that is, to resemble for our portion his goodnesse, as those which be nothing else but witnesses and instruments of his mercie. So that when wee wholly doe naturally strue against that kinde of life whereto hee hath created vs, by seeking allwaies our selues: what other thing ought to ensue, but that hee should againe destroy vs and take away his notable gifts, wherewith hee endued vs, that by all kinde of well doing wee should resemble his image & yea, what other thing may ensue but that he should leaue vs and that eternally, that wee might feele, and by experience proue how bitter a thing it is to leaue the Lord, in whom is all goodnesse. Oh that therefore I might finde such fauour in thy sight deare father, that thou wouldest worke in

in mee by thy holy Spirit a true knowledge of all good things and hearty loue to the same, through Iesus Christ our Lord and only Saviour. Amen.

### A Meditation for exercise of true mortification.

**H**E that will bee readie in waighty matters to denie his owne will, and to bee obedient to the will of God, the same had need to accustome himselfe to denie his desires in matters of lesse waight, and to exercise mortification of his owne will in trifles. For if that our affections by this daily custome, be not (as it were) halfe slaine, surely, surely, when the plunge shall come, wee shall finde the more to doe. If wee cannot watch with Christ one houre (as hee saith to Peter) wee vndoubtedly can much lesse goe to death with him. Wherefore that in great temptations wee may be ready to say

with Christ, not my will but  
thine be done: in that this com=  
monly cometh not to passe, but  
where the rootes of our lusts by  
thy grace (deare father) are al=  
most rotted and rooted out by a  
daily denial of that they de=  
sire, I humbly beseech thee for  
Christs sake to helpe me herein.  
First pardon mee my cherishing,  
and (as it were) watering of  
mine affections, obeying them in  
their deuises and superfluous  
desires, where-through in that  
they haue taken deepe roots, and  
are too sticly in mee. I secondly  
doe beseech thee to pull them by  
by the rootes out of my heart, and  
so henceforth to order me, that I  
may continually accustom my  
selfe to weaken the principall  
roote, that the by-rootes and  
branches may loose all their po=  
wer. Grant mee I beseech thee  
that thy grace may daily mortifi=  
fie my concupiscence of pleasant  
things, that is, of wealth, riches,  
glorie, libertie, fauour of men,  
meates, drinkes, apparell,  
ease, yea, and life it selfe, that the  
honour

horror and impatiencie of more  
griuous things may be weak-  
ned, and I made more patient in  
aduersity. Whereunto I further  
desire and pray thy goodnesse  
(deare Father) that thou wilt  
adde this, namely, that I may  
for euer become obedient and  
readie to thy good will, in all  
things heartily and willingly to  
serue thee, and doe whatsoeuer  
may please thee. For doubtlesse  
although wee accustome our  
selues in the pleasant things of  
this life to a mortification and  
deniall of our selues: yet we shall  
finde enough to doe when more  
bitter and weighty crosses come.  
For if thy Sonne our Saviour  
(euer woont to obey thy good  
will) prayed so heartily and of-  
ten, not my will but thy will be  
done, whereby hee declareth  
himselfe to bee very man: how  
can it be but we whose nature is  
corrupt, not onely in natiuitie,  
but in the rest of our whole life  
also, shall finde both our hands  
full in great and griuous temp-  
tations, wholly to resigne our  
I 4 selues

selues vnto thee ? Grant therefore (deare Father) for thy Christs sake, to mee a miserable wretch, thy grace and holy Spirit to bee effectuall in mee, that daily I may accustome my selfe to deuine my wil in more easie and pleasant things of this life, that when need shall be, I may come with Christ to thee with a resigned will, alwaies stedfastly expecting thy mercy, & in the meane season, continually obeying thee with readinesse and willingness, doing whatsoever may most please thee, through Christ our Lord, which liueth with thee, &c.

A Godly Meditation and instruction of the prouidence of God towards mankind.

**T**his ought to bee vnto vs most certaine, that nothing is done without thy prouidence (O Lord) that is, that nothing is done bee it good or bad, sweet or salter, but by thy knowledge,

ledge, that is, by thy will, wise-  
dome, and ordinance : for all  
these, knowledge doth compre-  
hend in it, as by the holy word  
wee are taught in many places,  
that euen the life of a sparrow is  
not without thy will, nor any li-  
bertie or power vpon a poxket  
haue all the devils in hell, but by  
thy appointment and will: which  
will, wee alwayes must beleue  
most assuredly to bee all iust and  
good, howsoever otherwise it  
seeme vnto vs. For thou art  
mercurious and not comprehen-  
sible in thy wayes, and holy in all  
thy workes. But hereunto it is  
necessarie also for vs to know no  
lesse certainly that though all  
things be done by thy prouidence,  
yet the same prouidence hath  
many and diuers meanes to work  
by, which meanes being contem-  
ned, thy prouidence is contemned  
also.

As for example : meate is a  
meane to serue thy prouidence  
for the preservation of health  
and life heere, so that hee which  
contemneth to eate because thy

prouidence is certaine and vnfal-  
 lible, the same condemneth thy  
 prouidence. Indeepe if that it  
 were so that meat could not bee  
 had, then should wee not tye thy  
 prouidence to this meane, but  
 make it free, as thou art free, that  
 is, that without meat thou canst  
 helpe and giue health and life, for  
 it is not of any neede that thou  
 vbest any instrument or meane  
 to serue thy prouidence: thy po-  
 wer and wisdom is infinite, and  
 therefore should wee hang on thy  
 prouidence, euen when all is  
 cleane against vs. But for our  
 erudition and infirmities sake,  
 it hath pleased thee by meanes  
 to worke, and deale with vs  
 heere, to exercise vs in obedi-  
 ence, and because wee cannot  
 else (so great is our corruption)  
 sustaine thy naked and bare pre-  
 sence:

Grant me therefore (deare fa-  
 ther) I humbly beseech thee for  
 Christs sake, that as I some-  
 thing now know these things, so  
 I may vse this knowledge to my  
 comfort and commoditie in thee:

that



that is, grant that in what state  
soeuer I be, I may not doubt,  
but the same doth come to me by  
thy most iust ordinance, yea by  
thy mercifull ordinance: for as  
thou art iust, so art thou merci-  
full, yea thy mercy is about all  
thy workes. And by this know-  
ledge grant me that I may hum-  
ble my selfe to obey thee, and  
looke for thy helpe in time con-  
venient, not onely when I haue  
meanes, by which thou mayst  
worke, and art so accustomed to  
doe: but also when I haue no  
meanes but am destitute, yea,  
when that all meanes be directly  
and cleane against me, grant (I  
say) yet that I may still hang by-  
on thee and thy providence, not  
doubting of a fatherly end in thy  
good time.

Againe, least I should con-  
temne thy providence, or pre-  
sume vpon it by vncoupling those  
things which thou hast coupled  
together, preserve mee from neg-  
lecting thy ordinary and lawfull  
meanes in all my needes, if so be  
I may haue them, and with  
good

good conscience vse them , although I know thy prouidence be not tyed to them, further then pleaseth thee : but grant that I may with diligence , reuerence and thankfulness vse them, and thereto adde my diligence, wisdom and industrie in all things lawfull, to serue thereby thy prouidence, if it so please thee, how be it, so that I depend in no part on the meanes , or on my diligence , wisdom and industrie, but onely on thy prouidence, which more and more perswade me to be altogether fatherly and good, how farre soeuer otherwise it appeare and seeme, yea, is felt of me. By this I being preserved from negligence (on my behalfe) and despaire, or murmuring towards thee , shall become diligent and patient through thy meere and alone grace : which giue and encrease in me, to praise thy holy name for ever , through Iesus Christ our Lord and onely Saviour. Amen.

A Meditation of the presence  
of God.

**T**here is nothing that maketh more to true Godlines of life, then the perswasion of thy presence (deare Father) & that nothing is hid from thee, but all to thee is open and naked, even the very thoughts which one day thou wilt reueale and open, either to our praise or punishment in this life, as thou diddest Davids faults which hee did secretly, 2. Keg. 12. or in the life to come, math. 25. For nothing is so hid that shall not bee reuealed.

Therefore doth the Prophet say, woe vnto them that keepe secret their thoughts, to hide their counsell from the Lord, and doe their workes in darknesse: saying, who seeth vs? Graunt to me therefore (deare God) mercie for all my sinnes, especiallie my hid and close sinnes: enter  
not

not into iudgement with mee: I humbly beseech thee, giue mee to beleue truly in thy Christ, that I neuer come into thy iudgement for them, that with David I might so reueale them, and confesse them vnto thee, that thou wouldest couer them. And grant further, that henceforth I alwayes thinke my selfe continually conuersant before thee, so that if I doe well, I passe not of the publishing of it, as hypocrites do, if I doe or thinke any euill, I may forthwith know that the same shall not alwaies bee hid from men.

Grant me that I may alwaies haue in minde that day wherein my workes of darknesse shall bee illuminated, and also the sentence of thy Sonne, that nothing is so secret which shall not bee reuealed. So in trouble and wrong I shall finde comfort, and otherwise bee kept through thy grace from euill, which doe thou worke I humbly beseech thee for Christs sake. Amen.

A Meditation of Gods power;  
beauty, and good-  
nesse, &c.

**B**ecause then Lord wouldest  
haue vs to loue thee, not on-  
ly doest thou will, entice, al-  
lure and prouoke vs: but also  
dost commaund vs so to doe, pro-  
mising thy selfe vnto such as  
loue thee, and threatening vs  
with damnation if we doe other-  
wise: whereby wee may see both  
our great corruption and naugh-  
tinesse, and also thine exceeding  
great mercie towards vs. First,  
concerning our corruption and  
naughtinesse, what a thing is it,  
that power, riches, authoritie,  
beautie, goodnesse, liberalitie,  
truth, Justice, which all thou art  
good Lord, cannot moue vs to  
loue thee? whatsoeuer things we  
see, faire, good, wise, mightie,  
are but such sparkles of the po-  
wer, beautie, goodnesse, wise-  
dome, which thou art. For to the  
end

and thou mightest declare thy riches, beauty, power, wisdom, goodnesse, &c. thou hast not onely made but still dost conserue all creatures to be (as David saith of the heauens) declarers and setters forth of thy glorie, and as a booke to teach vs to know thee.

How faire thou art, the beauty of the Sunne, Moone, Starres, light, flowers, Riuer, fields, hills, birds, beasts, men and all the creatures, yea the goodly shap and forme of the whole world doth declare.

How mighty thou art, we are taught by the creation of this world euen of naught, by gouerning the same, by punishing the wicked mighty Giants thereof, by ouerthrowing their deuises, by repelling the rages of the sea within her bounds, by stormes, by tempests, by fires: these and such like declare vnto vs thine inuincible, almighty and terrible power, whereby thou subduest all things vnto thee.

How rich thou art, this world the great and infinite treasure-house

house doth well declare. What  
plentie is there, not onely of  
things, but also of euery kinde of  
things? Yea, how dost thou yearly  
& daily multiply these kindes?  
How many seeds dost thou make  
of one seed, yea what great in-  
crease dost thou bring it vnto?  
(These cannot but put vs in re-  
membrence of the exceeding ri-  
ches that thou hast. For if to  
thine enemies which loue thee  
not (as the most part in this  
world be) thou giuest so plentie-  
fully thy riches here, what shall  
wee thinke of the blessings that  
with thy selfe thou hast laid vp  
for thy friends? How good thou  
art, all creatures generally and  
particularly doe teach. What  
creature is there in the world  
which thou hast not made for our  
commodity? I will not say how  
that thou mightest haue made  
vs creatures without sence or  
reason if thou hadst would, But  
amongst all things none doth  
teach vs so much thy great loue  
towards vs, as doth the death of  
thy most dearely beloved Sonne,  
who

who suffered the paines and ter-  
rors thereof, yea and of hell it  
self for our sakes: If this thy loue  
had beene but a small loue, it  
would neuer haue lasted so long,  
nor Christ should neuer haue  
died.

A Meditation of death, and the  
commoditie it bring-  
eth.

**W**hat other thing doe we  
daily in this present  
life, then heape sinne  
to sinne, and heape vnto  
vpon trespasse & so that this day  
is worse alwaies then yesterday  
by encreasing as dayes, so sinnes,  
and therefore thy indignation  
(good Lord) is against vs: but  
when wee shall be let goe out of  
the prison of the body, and so ta-  
ken into thy blessed company,  
then shall we be in most safety of  
immortality and saluation: then  
shall come vnto vs no sickness, no  
need, no paine, no kind of euill  
soule or bodie, but what soeuer  
good



good we can wish, that shall wee haue, and whatsoeuer wee loath, shall be farre from vs. O deare father, that we had faith to behold these things accordingly: oh that our hearts were perswaded thereof, and our affections enflamed with the desire of them: Then should wee liue in longing for that which now wee most loath. Oh helpe vs, and graunt that we being ignorant of things to come, and of the time of our death (which to thee is certaine) may so liue and finish our iourney here, that wee may be ready and then depart, when our departing may make most to thy glorie and our comfort, through Iesus Christ. What is this life but a smoake, a vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? Thou shalt die, is most certaine, but of the time no man can tell when. The longer in this life thou dost remaine, the more thou stancst, which will turne to thy more paine. By cogitation of death, our mindes bee often in manner oppressed

oppressed with darknes, because we doe but remember the night of the body, forgetting the light of the mind, and of the resurrection. There to remember the good things that after this life shall ensue, without wauering, in the certaintie of faith, and so shall the passage of death be the more desired. It is like a sailing ouer the sea to thy home and Country, it is like a medicine or purgation to the health of the soule and body, it is the best Physicion, it is like a Romans traualle, for as the Childe (being deliuered) cometh into a more large place then the wombe wherein it did lie before: so the soule being deliuered out of the bodie, cometh into a much more large & faire place, euen into Heauen.

A Godly Meditation vpon the  
passion of our Sauour  
Iesus Christ.

**O** Lord Iesus Christ the  
Sonne of the euerlasting  
and Almighty God, by  
whom all things were made, and  
be ruled and gouerned; thou the  
liuely Image of the substance of  
the Father, the eternall wise-  
dome of God, the brightnesse of  
his glorie, God of God, light of  
light, coequall, coeternall, and  
consubstantiall with the Father,  
thou of the loue thou hadst to  
mankind (that when he was fal-  
len from the fellowship of God  
into the societie of Satan and  
all euill) diddest vouchsafe for  
our redemption to become a me-  
diatour betweene God and man,  
taking to the God-head our na-  
ture, as conceining the substance  
of it, and so becamest man, also  
the heire of all, and most merci-  
full Messias, which by the po-  
wer of thy Godhead, and merites  
of

oppressed with darknes, because  
we doe but remember the night of  
the body, forgetting the light of  
the mind, and of the resurrection.  
There to remember the good  
things that after this life shall  
ensue, without wauering, in the  
certaintie of faith, and so shall the  
passage of death be the more desi-  
red. It is like a sailing ouer the  
sea to thy home and Country, it is  
like a medicine or purgation to  
the health of the soule and body,  
it is the best Physicion, it is like  
a Romans traualle, for as the  
Childe (being deliuered) com-  
meth into a more large place then  
the wombe wherein it did lie  
before : so the soule being  
deliuered out of the bodie,  
commeth into a much  
more large & faire  
place, euen into  
Heauen.

A Godly Meditation vpon the  
passion of our Sauour  
Iesus Christ.

**O** Lord Iesus Christ the  
Sonne of the euerlasting  
and Almighty God, by  
whom all things were made, and  
be ruled and gouerned, thou the  
liuely Image of the substance of  
the Father, the eternall wise-  
dome of God, the brightnesse of  
his glorie, God of God, light of  
light, coequall, coeternall, and  
consubstantiall with the Father,  
thou of the loue thou hadst to  
mankind (that when he was fal-  
len from the fellowship of God  
into the societie of Satan and  
all euill) diddest vouchsafe for  
our redemption to become a me-  
diatour betweene God and man,  
taking to the God-head our na-  
ture, as conceining the substance  
of it, and so becamest man, also  
the heire of all, and most merci-  
full Messias, which by the po-  
wer of thy Godhead, and merits  
of

of thy man=hood, hast made purgation of our sins, euen by thine owne seife, whilst thou wast here on earth, being now set on the right hand of thy Father for vs, euen now concerning our nature, in maiestie, glorie, and power infinite: I beseech and humbly pray thy mercie, to grant mee at this present to rehearse some of thy passion and sufferings for me, the last night thou wast here before thy death, that thy good spirit might thereby bee effectual to worke in me faith, as well of the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen.

In the middelt of the last supper with thy deare Apostles, these things could not but be before thee, namely that they all would leaue thee, the most earnest would forswear thee, and one of the 12. should most traitterously betray thee, which were no small crosses vnto thee. Iudas was admonished of thee to beware, but when he took no heed,  
but.

but wilfully went out to finish his worke, contemning thy admonition and counsell, hee could not but beere thy most louing heart. After supper, there was contention amongst the Disciples who should be greatest after thee: yet dreaming carnally of thee and thy kingdome, and hauing this affection of pride and ambition busle amongst them, notwithstanding thy diligence in reproofing and teaching them.

After thy admonition to them of the crosse that would come, thereby to make them more vigilant: so grosse were they, that they thought they could with their two swords put away all perils, which was no little griefe vnto thee. After thy coming to Gethsemane, heauinesse oppressed thee, and therefore thou willedst thy Disciples to pray: thou didst tell Peter & his fellowes, that thy heart was heauie to death, thou didst will them to pray, being carefull for them also, least they should fall into temptation. After  
this

this thou wentst a stones cast from them, and diddest pray thy selfe, falling flat and groueling vpon the earth, but alas thou feltest no comfort, and therefore thou camest to thy Disciples, which of all other were most sweet and deare vnto thee: but loe to thy further discomfort, they passe neither of thy perils nor of their owne, and therefore sleepe apace. After thou hadst waked them, thou goest againe to pray, but thou foundest no comfort at all, and therefore diddest returne againe for some comfort at thy dearest friends hands. But yet againe alas they are fast asleepe whereupon thou art enforced to goe againe to thy heauenly father, for some sparke of comfort in these thy wonderfull crosses and agonies: now heere thou wast so discouraged and so comfortlesse, that euen streames of bloud came running frō thine eyes and eares, and other parts of thy body: But who is able to expresse the infinitenesse of thy crosses, euen at thy being in the Garden?



Garden: all which thou sufferedst for my sake, aswell to satisfie thy fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to bee sustained of me.

After thy bloody prayer, thou camest, and yet againe foundest thy Disciples asleep, and before thou canst well awake them, loe Judas commeth with a great band of men, to apprehend thee as a theefe, and so doth, leading thee away to the high Bishops house Annas, and so from him to Caiphas. Here now to augment this thy misery, behold thy Disciples flee from thee, false witnesses bee brought against thee, thou art accused and condemned of blasphemy, Peter euen in thy sight forsweareth thee, thou art brauely stricken for answering lawfully, thou art blinded, stricken & buffeted all the whole night in the Bishop Caiphas house of their cruell seruants.

In the morning betimes, thou art condemned againe of the Priests of blasphemy, & therefore  
they

they bring thee before the secular  
polder to Pilate, by whom thou  
art openly arraigned as other  
Theeves and malefactors were:  
when he saw that thou wast ac-  
cused of malice, yet hee did not  
dismisse thee but did send thee to  
Herod, where thou wast derided  
shamefully in coming and go-  
ing to and from him all the way  
wonderfully, especially after He-  
rod had apparelled thee as a  
foole.

Before Pilate againe therefore  
thou wast brought, and accused  
falsly, no man did take thy part  
or speake a good word for thee.

Pilate caused thee to be whip-  
ped & scourged, and to be hand-  
led most pitteifully, to see if any  
pitty might appeare with the  
Pilates, but no man at all pit-  
tyed thee.

Barabas was preferred before  
thee, all the people (head and  
taylor) was against thee and cry-  
ed hang thee vp: vniustly to  
Death wast thou iudged, thou  
wast crowned with thornes that  
pierced thy braines: thou wast  
made

made a mocking stock, thou wast reuiled, rebasted, beaten, and most miserably handled. Thou wentest through Ierusalem to the place of execution, euen <sup>to</sup> mount of Caluarie. A great Crosse to hang thee on was laid vpon thy backe to beare and draw, as long as thou wast able.

Thy body was racked to be naped to the Tree, thy handes were bored thorow, and thy feet also. Nayles were put thorow them to fasten thee thereon, thou wast hanged betweene Heauen and earth as one spewed out of heauen, and vomitted out of the earth, vniworthy of any place: the high Priests laught thee to scorn, the Elders blasphemed thee, and said God had no care for thee: the common people laught and cryed out vpon thee, thirst oppressed thee, but Vinegar onely and gall was giuen to thee to drinke: heauen shined not on thee, the Sun gaue thee no light, the earth was afraid to beare thee, Satan reimpred thee, and thine owne senses caused thee to cry  
out,

out, My God, my God, why hast thou forsaken mee ? Oh wonderfull passions which thou sufferedst.

In them thou teachest me: in them thou comfortest me: for by them God is my Father: my sinnes are forgiven: by them I should learne to feare God, to loue God, to hope in God, to hate sinne, to be patient, to call vpon God, and neuer to leaue him for any temptations, but with thee still to cry, Father, into thy hands I commend my Spirit.

A Confession of Sinnes and  
prayer for the mitigation  
of Gods wrath and pu-  
nishment for the  
same.

**O** Almighty G O D King of  
all Kings and Courtnor of  
all thinges, whose power  
no Creature is able to resist, to  
whome it belongeth iustly to pu-  
nish sinners, and to be mercifull  
vnto

vnto them that truly repent : we  
confesse that thou dost most iustly  
punish vs, for we haue grievous-  
ly sinned against thee, and wee  
acknowledge that in punishing  
vs thou dost declare thy selfe to  
be our most mercifull father, as-  
well because thou dost not punish  
vs, in any thing as wee haue de-  
serued, as also, because, by pu-  
nishing vs thou dost call vs, and  
(as it were) draw vs to increase  
in repentance, in faith, in prayer,  
in contemning of the world, & in  
heartly desiring for euerlasting  
life, and thy blessed presence.  
Graunt vs therefore gracious  
Lord, thankefully to acknow-  
ledge thy great mercy, which  
hast thus fauourably dealt with  
vs, in punishing vs not to our  
confession but to our amendment:  
And seeing thou hast sworn that  
thou wilt not the death of a sin-  
ner but that hee turne and liue,  
haue mercy vpon vs and turne  
vs vnto thee for thy dearly belo-  
ued Sonne Iesus Christs sake,  
whom thou wouldest should bee  
made a faire Sacrifice for our  
finnes.

sins, thereby declaring thy great and vnspokeable anger against sinne, and thine infinite mercy towards vs sinfull wretches.

And forasmuch as the dulnesse of our hearts, blindnesse and corruption is such, that wee are not able to arise vpon thee by faithfull and hearty prayer, according to our great necessity, without thy singular grace and assistance: grant vnto vs (gracious Lord) thy holy and sanctifying Spirit to worke in vs this good worke with a pure and cleane minde, with an humble and lowly heart, with grace to weigh and consider the need and greatnes of that we doe desire, & with an assured faith and trust that thou wilt grant vs our requests because thou art good and gracious euen to young Iacobus calling vpon thee: much more then to vs, for whom thou hast made all thinges, yea and hast not spared thine owne deare Sonne, because thou hast commanded vs to call vpon thee, because thy throne whereunto wee come

come is a throne of grace & mercy, because thou hast given vs a mediator Christ to bring vs vnto thee, being the way by whom wee come, being the doore by whom wee enter, and being our head on whom we hang a hope, that our poore petitions shall not be in vaine through and for his names sake.

Wee beseech thee therefore of thy rich mercy, wherein thou art plentifull to all them that call vpon thee, to forgive vs our sins: namely our vnthankfulness, vnbeliefe, selfe-loue, neglect of thy word, security, hypocrisie, contempt of thy long suffering, omission of prayer, doubting of thy power, pretence, mercy, and good will towards vs, vnsensibleness of thy grace, impatiency, &c. and to this thy benefite of correcting vs, adde these thy gracious gifts, repentance, faith, the Spirit of prayer, the contempt of this world, and hearty desiring for euerlasting life: endue vs with thy holy Spirit according to thy covenant and mercy, and well to  
A 4 assure

assure vs of pardon, and that thou doest accept vs in'o thy fauour, as thy deare Children in Christ, and for his sake, as to write thy law in our hearts: and so to worke in vs, that wee may now begin and goe forwarde in believing, liuing, fearing, obeying, praying, hoping, and seruing thee, as thou doest require most fatherly and most iustly of vs, accepting vs as perfect through Christ and by imputation.

And moreover, when it shall bee thy good pleasure and most to thy Glory, deliuer vs wee beseech thee out of the handes of thy aduersaries by such meanes, be it death, or life, as may make to our comfort most in Christ. In the meane season and for euer, saue vs, & gouerne vs with thy holy Spirit and his eternall consolation.

And concerning thire aduersaries which for thy sake are become our aduersaries, so many of them as are to be conuerted, we beseech thee to shew thy mercie vpon them and to conuert them,



them, but those that are not to be converted, which thou onely dost know (most mighty G O D and terrible Lord) confound, and get thy name a glory ouer them : abate their pride, allwage their malice, bring to naught their deuillish deuises, and grant that we and all thine afflicted Children may be armed with thy defence, weaponed with thy wisdom, and guided with thy Grace and holy spirit, to be preserved for euer from all giuing of offences to the people, and from all perils, to glorifie thee which art the onely giuer of all victory through the merites of thy onely Sonne Iesus Christ our Lord, Amen.

Another confession of  
Sinnes.

**A**S Dauid seeing thine Angell with his sword ready against the diabolone (most righteous Lord) to plague Ierusalem, cryed out vnto thee, it is I (Lord)  
that

that haue sinned, and I that haue done wickedly, thine hand Lord bee on mee, and not on the poore Sheepe, where=through, thou wast moued to mercy, and baddest thine Angel put by his sword, thou haddest taken punishment enough: euen so wee (gracious Lord) seeing thy feare=full sword of vengeance ready drawne, and presently striking against this common weale, and thy Church in the same, wee (I say) are occasioned euery man now to cast off our eyes from beholding and narrowly spying out other mens fautes, and to set our owne onely in sight, that with the same Dauid thy seruant, and with Jonas in the Ship, we may cry, It is wee (O Lord) which haue sinned and procured this thy grievous wrath.

And this (we now gathered together in Christs name) doe acknowledge, confessing our selues guilty of horrible ingratitude for our good King, for thy Gospel and pure Religion, and for the peace of thy Church and quietnes.

quietnes of the Common weale,  
besides our negligences and man-  
ny other grievous finnes, where-  
through wee haue deserued not  
onely these but much more grie-  
uous plagues, if that euen pre-  
sently thou diddest not (as thou  
wert wont) remember thy mer-  
cy.

Hereupon (that thou in thine  
anger remembrest thy mercy be-  
fore we seeke and sue for it) wee  
take boldnesse as thou commaun-  
dest vs to doe in our trouble, to  
come and call vpon thee to bee  
mercifull vnto vs, & of thy good-  
nesse now we humbly in Christs  
name pray thee to holde thy hand  
and cease thy wrath, or at the  
least so to mitigate it, that this  
Realme may bee quietly gover-  
ned, and the same celsomes be a  
harbouroe for thy Church & true  
Religion, which doe thou restore  
and increase amongst vs, and ac-  
cording to thy great power and  
mercy, and wee shall praise thy  
name for euer, through Iesus  
Christ our onely Mediatour and  
Saviour. Amen.

A Prayer for the remission  
of Sinnes.

**O** LORD GOD and deare  
father, what shall I say,  
that feele all thinges to be  
in manner with mee as in the  
wicked & blind is my minde, croo-  
ked is my will, and peruerse con-  
cupiscence is in me as a spring of  
stinking puddle.

O how faint is faith in me &  
how little is loue to thee of thy  
people & how great is selfe-loue &  
how hard is my heart & ac. By  
reason whereof, I am moued to  
doubt of thy goodnesse towards  
me, whether thou art my father  
or no, & whether I be thy Childe  
or no. Indeede worthily might I  
doubt if that the hauing of these  
were the causes, & not the fruits  
rather of thy Children. The  
cause why thou art my father  
is thy mercy, goodnes, grace and  
truth in Christ Iesus, the which  
cannot but remaine for euer. In  
respect whereof thou hast borne  
me this good will, to accept mee  
into

into the number of thy children, that I might bee holy, faithfull, obedient, innocent, &c. And therefore thou wouldest not only make mee a creature after thine image, enduing mee with right hummes, shape, forme, memorie, wisedome, &c. Where thou mightest haue made mee a beast, a maimed creature, lame, blinde, franticke, &c. but also thou wouldest that I should bee borne of Christ & parents, brought into thy Church by baptism, and called diuers times by the ministration of the word into thy Kingdom, besides thy innumerable other benefits alwaies hitherto poured vpon mee. All which thou hast done of this thy good will, that thou of thine owne mercy barest to me in Christ, and for Christ before the world was made. The which thing, as thou requirdest straightly that I should beleue without doubting: so in all my needs, that I should come vnto thee as to a Father, and make my mone without mistrust of being heard in thy good time,

as most shall make to my comfort. Doe therefore to thee deare father, I come through thy son our Lord, mediator and advocate Jesus Christ, who sitteth on the right hand making intercession for mee, and pray thee of thy great goodnesse and mercy in Christ, to be mercifull vnto mee, that I may feele indeed thy sweet mercy as thy childe. The time (Oh deare father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left mee, thou wilt come and visite me, and that in thy great mercy whereof I haue neede, by reason of my great miserie. Thou art woont for a little season in thine anger, to hide thy face from them whom thou louest, but surely (Oh redeemer in eternall mercies) thou wilt shew thy compassions, for when thou leauest vs (O Lord) thou dost not leaue vs very long, neither dost thou leaue vs to our losse, but to our lucre and aduantage, euen that thy holy Spirit  
with

with bigger portion of thy power  
and vertue may lighten & cheare  
vs, that the want of feeling to  
our sorrow, may be recompenced  
plentifully with the lively sence  
of hauing thee to our eternall ioy,  
and therefore thou swearest that  
in thine euerlasting mercie thou  
wilt haue compassion vpon vs.  
Of which thing (to the end wee  
might bee most assured) thine  
oath is to bee marked, for thou  
sayest: As I haue sworne that  
I will not bring any more the  
waters to drowne the world: so  
haue I sworne that I will neuer  
more be angry with thee nor re-  
prooue thee. The Mountaines  
shall remooue, and the hills shall  
fall downe, but my louing kind-  
nesse shall not moue, and the bond  
of my peace shall not faile thee,  
thus sayst thou oh Lord our mer-  
cifull Redeemer. Deare Father,  
therefore I pray thee remember  
(euen for thy owne truth & mer-  
cies sake) this promise and euer-  
lasting couenant which in thy  
good time I pray thee to write  
in my heart, that I may know  
thee

thee to be the onely true God and  
 Iesus Christ whome thou hast  
 sent: that I may loue thee with  
 all my heart for euer, that I may  
 loue thy people for thy sake, that  
 I may bee holy in thy sight  
 through Christ, that I may al-  
 waies not onely strue against  
 Sinne, but also overcome the same  
 daily more and more, as thy chil-  
 dren doe, about all things des-  
 ring the sanctification of thy  
 name, the comming of thy king-  
 dome, and the doing of thy will  
 heere on earth as it is in hea-  
 uen, &c. through Iesus Christ our  
 Redeemer, Mediatour and Ad-  
 uocate. Amen.

Another Prayer for remission  
 of Sinnes.

**O** Gracious God which see-  
 kest all meanes possible  
 how to bring thy Children  
 to the feeling and sure sence of  
 thy mercy, and therefore when  
 prosperity will not serue, then  
 sendest thou aduersity, graciously  
 correcting



correcting them here whom thou wilt shall with thee elsewhere liue for euer: wee poore misers giue humble praises and thanks vnto thee (deare Father) that thou hast vouchsafed vs worthy of thy correction at this present, hereby to worke that which wee in prosperity and liberty did neglect. For the which neglecting and many other our grievous sinnes, wherof we now accuse our selues before thee (most mercifull Lord) thou mightest most iustly haue giuen vs ouer, and destroyed vs both in soules and bodies.

But such is thy goodnesse toward vs in Christ, that thou seemest to forget all our offences, and as though we were farre otherwise then we be indeed: thou wilt that wee should suffer this crosse now laid vpon vs for thy truth and Gospels sake, and so to be thy witnesses, with the Prophets, Apostles, Martyrs, and Confessors, yea with thy dearely beloued Sonne Iesus Christ, to whom thou dost now here begin to fashion vs like, that in his glory we

we may be like him also.

Oh good God, what are wee on whome thou shouldest shew this great mercie? Oh louing Lord, forgive vs our vnthankfulnesse and finnes. Oh faithful father, giue vs thy holy Spirit now to crie in our hearts Abba deare father, to assure vs of our eternall election in Christ, to reueale more and more thy truth vnto vs, to confirme, strengthen, and stablish vs so in the same, that we may liue and die in it as vessels of thy mercy, to thy glory & to the commodity of thy Church. Indue vs with the spirit of thy wisdom, that with good conscience wee may aduaies so answer the enemies in thy cause, as may turne to their conuersion or confusion, and our vnspcakable consolation in Iesus Christ, for whose sake wee beseech thee henceforth to keepe vs, to giue vs patience, and to will none otherwise for deliuerance or mitigation of our misery, then may stand alwaies with thy good pleasure, and mercifull will towards vs.

Grant

Grant this deare father, not  
only to vs in this place, but also  
to all other elsewhere afflicted for  
thy names sake, through the  
death and merites of Iesus Christ  
our Lord, Amen.

A Prayer for the deliuerance  
from sinne, and to be restored  
to Gods grace and fauor  
again.

**O** Almighty and everlasting  
Lord G D D, which hast  
made heauen, earth, &c. Oh  
incomprehensible unity, Oh al-  
waies to bee worshipped most  
blessed Trinity: I humbly be-  
seech thee, and pray thee by the  
assumption and crucified huma-  
nity of our Lord Iesus Christ,  
that thou wouldest incline and  
bow down the great depth of thy  
mercy, to the bottomlesse pit of my  
wickednes: Drive from me all kinde of  
vice, wickednes and sinne, and  
make in mee a new and cleane  
heart, and renew in mee a right  
spirit for thy holy names sake.

O Lord Iesu, I beseech thy goodnesse for the exceeding great loue which drew thee out of the fathers bosome into the wombe of the holy Virgin, and for the assumption of mans nature, wherein it pleased thee to saue me, and to deliuer me from eternall death: I beseech thee (I say) that thou wouldest draw me out of my selfe into thee my Lord God, and graunte this thy loue may recouer againe to mee thy grace, to encrease and make perfect in mee that which is wanting, to raise vp in me that which is fallen, to restore to mee that which I haue lost, and to quicken in mee that which is dead and should liue, that so I may become confozmable vnto thee: in all my life and conuersation, thou dwelling in mee and I in thee, my heart being coupled with thy grace, and settled in thy faith for euer. Oh thou my God, lose and set at liberty my Spirit from all inferiour things, gouerne my soule, and so worke that both in soule and body I may bee holy,  
and

and liue to thy gloꝛy world with-  
out end, Amen.

A Prayer for the obtaining  
of Faith.

**O** Mercifull God and deare  
father of our Lord and  
Saviour Iesus Christ, in  
whom as thou art well pleased,  
so hast thou commaunded vs to  
heare him, soasmuch as hee of-  
ten biddeth vs to aske of thee, and  
thereto promisseth that thou wilt  
heare vs, and graunt vs that  
which in his name we shall aske  
of thee: loe gracious father, I  
am bolde to begge of thy mercy  
through thy Son Iesus Christ,  
one sparkle of true faith, and cer-  
taine perswasion of thy goodnes  
and loue towards mee in Christ,  
where-through I being assured  
of the pardon of all my sinnes by  
the merites of Christ thy Son,  
may bee thankfull to thee, loue  
thee, and serue thee in holinesse  
and righteousness, all the daies of  
my life. Amen.

## A Prayer for repentance.

**M**ost gracious God a mercifull father of our Saviour Iesus Christ, because I haue sinned & done wickedly, and through thy goodnesse haue receiued a desire of repentance, wherto this long suffering doth draw my hard heart: I beseech thee for thy great mercies sake in Christ, to worke the same repentance in me, and by thy spirit, power and grace, to humble, mortifie, and feare my conscience for my sinnes to saluation, that in thy good tyme thou mayst comfort and quicken me, through Iesus Christ thy dearely beloued Sonne. So be it.

A Dialogue or communication  
betweene Sathan and our  
Conscience.

Sa. **T**hou hast sinned against  
God, therefore thou must  
die.

Con.

Con. Why then dyed Christ?

Sa. For sinners, but how knowest thou he dyed for thee?

Con. Because I am a sinner, and hee is both able and willing to forgive me.

Sa. I grant that he is able to forgive thee: but how knowest thou he will?

Con. He would not surely haue dyed if he would not forgive.

Sa. But how knowest thou that he will forgive thee?

Con. Because I would faine be forgiven.

Sa. So would Iudas as well as thou, and preuailed not.

Con. The Scriptures went vpon Iudas fast, which must needs be fulfilled, they neuer went vpon mine.

Againe, Iudas bare a figure of the people of the Iewes, which tribe onely fell from Christ when all other eleuen tribes of the world did sticke fast vnto him: I am a poore sinner of the Gentiles, of whom it is written, I wil be exalted in the Gentiles.

Sa. If thou be a sinner of the

the Gentiles, yet thou must consider thy sinne is great.

Con. I grant, but Christs passion is greater.

Sa. Oh but thou hast sinned very often:

Con. Tell mee not Satan what I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace, my full purpose is hereafter to take better heede, and to amend my former life.

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, which hath cleane forsaken thee.

Con. So God fauoured and loued the world, that hee gaue his owne deare Sonne, that whosoever seeth him as the Israelites did the brassen Serpent, they shall not perish but haue life euermore.



A short and pithie defence of the doctrine of the holy election and predestination of God, gathered out of the 1. Chap. of Saint *Pauls* Epistle to the *Ephesians*. By *John Bradford*.

**T**here is neither vertue nor vice to be considered according to any outward action, nor according to the will & wisdom of man: but according to the will of God.

Whatsoever is conformable thereto, the same is vertue, and the action that springeth thereof, is laudable and good, howsoever it appeare otherwise to the eyes and reason of man: as was the lifting vp of Abrahams hand to haue slaine his Sonne. Whatsoever is not conformable to the will of God, that same is vice, and the action springing thereof, is to be disallowed and taken for euill, and that so much the more and greater euill, by how much it is not consonant and agreeing to Gods will, although it seeme  
I farre

farre otherwise to mans wisdom, as was Peters wish of making three Tabernacles, and the request of some which would haue had fire to haue come down from heauen, vpon a zeale to God, &c. Now the will of God is not so knowne as in his word. Therefore according to it must vice and vertue, good and euill, bee iudged, and not according to the iudgement, wisdom, reason and collection of any man, or of all the whole world, if all the Angels in heauen should take their part.

But this word of God which is written in the Canonick bookes of the Bible, doth plainly set forth vnto vs that God hath of his owne mercy and good will, and to the praise of his grace and glory in Christ, elected some and not all, whom hee hath predestinate vnto euerlasting life in the same Christ, and in his time calleth them, iustificeth them, and glorifieth them, so that they shall neuer perish and erre to damnation finally.

Therec

Therefore to affirme, teach, and preach this doctrine, hath in it no hurt, no vice, no euill, much lesse then hath it any enormities (as some doe affirme) to the eyes and Spirit of them which are led and will bee guided by the word of God.

That God the eternall Father of mercies, before the beginning of the world hath of his owne mercy and good will, (and to the praise of his grace and glory) elected in Christ, some and not all of the posterity of Adam, whom hee hath predestinate vnto eternall life, and calleth them in his time, iustifieth them, and glorifieth them, so that they shall neuer perish or erre to damnation finally: that this proposition is true, and according to Gods plaine and manifest word, by the helpe of his holy spirit (which in the name of Iesus Christ, I humbly beseech his mercie plentifully to giue to me at this present & for ever, to the sanctification of his holy name) by the helpe (I say) of his holy spirit, I trust

so euidently to declare, that no man of God shall be able by the word of God euer to impugne it, much lesse to confute it.

*In the first Chapter of the Epistle to the Ephesians, the Apostle saith thus: beginning at the third verse.*

**B**lessed be God the Father of our Lord Iesus Christ, which hath blessed vs with all manner of blessings in heauenly things by Christ, according as he hath elect or chosen vs in him before the foundation of the world was laid, that wee should be holy and without blame before him through loue, and hath predestinate vs (or ordained vs) through Iesus Christ, to be heires vnto himselfe according to the good pleasure of his will, to the praise of the glory of his grace, wherewith h<sup>e</sup>c hath made vs accepted in the beloued: by whom wee haue receiued redemption through his blood, and the forgiuennesse of our sinnes according

according to the riches of his grace, which grace he hath shed on vs abundantly in all wisdom & vnderstanding, and hath opened vnto vs the mysterie of his will according to his good pleasure, which he purposed in himselfe to haue it declared when the time was full come, that he might gather together all things by or in Christ, as well the things that be in heauen as the things that be in earth euen in or by him: by or in whom we are made heires, being thereto predestinate according to the purpose of him which worketh all things, according to the decree or counsell of his owne will, that we which hoped before yeu in Christ, should be vnto the praise of his glory, in whom ye also hoped after that ye heard the word of truth, the Gospell of your saluation wherein you also beleeuing, were sealed with the holy spirit of promise, which is the earnest of our inheritance, vntill the redemption or full frui-

tion of the purchased possession vnto the praise of his glory.

These bee the words of Paul which I haue faithfully translated according to the very text in the Greeke, as by the iudgement of all that bee learned, I desire heerein to bee tried: out of the which wordes of Paul wee may well perceiue euery thing affirmed in my proposition, as I will giue occasion plainely to them that will see it. First that the cause of Gods election is of his good will, the Apostle sheweth in saying that it is through his loue, whereby wee are holy & without blame; also according to the good pleasure of his will, according to his good pleasure purposed in himselfe, according to his purpose which worketh all things after the counsell of his owne will.

Secondly, that election was before the beginning of the world, the Apostle plainely sheweth, in saying that we were chosen before the foundation of the world was laid, and afterwards in calling it the mysterie of his will

will purposed with himselfe, in time to be declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainly set it forth, that I neede not here to repeat it. Wee (saith he) are chosen in him, wee are heires by him, we are accepted by him, we are gathered together in him, &c.

Fourthly, that election is of some of Adams posteritie, and not of all, wee may plainly see it if wee consider that hee maketh the true demonstration of it, beleeu-  
ing, hoping, and hauing the earnest of the Spirit. In whom  
ye hoped (saith hee) after ye  
heard the word, & in whom  
ye beleued & sealed by, &c.  
Againe, in attributing to the e-  
lect forgiveness of sinnes, hol-  
nesse, blamelesse living, being in  
Christ, &c. That wee should bee  
holy (saith he) &c. Wee haue re-  
ceined forgiveness of sinnes, &c.  
Who seeth not that these are not  
common to all men? All men  
haue not faith saith Paul else-  
where, none beleued (saith Luke)

but such as were ordained to eternall life. None belieue but such as be bozne of God. None belieue truely, but such as haue good hearts, and keepe good seede, to bring forth fruits by patience.

So that it is plaine (saith being a demonstration of Gods election to them that be of yeares of discretion) that all men are not elect, because all men belieue not: For he that beleueth in the Lord shall be as mount Sion, that is, he shall neuer be remoued. For if he be remoued, that is, finally perished, surely hee neuer truly beleued. But what goe I about to light a Candle in the cleare Sun light, when our Saviour plainly saith that all be not chosen, but few: many be called (saith hee) but few be chosen. And in the second Chapter to the Ephesians, the Apostle plainly saith that the great riches of Gods mercie through his exceeding great loue, hath saued them before their parents and many other Gentiles, which were excluded from Christ, and strangers from the promise, hope=



hopelesse, Godlesse, &c. where  
through wee may bee occasioned  
to cry, oh the depth of the iudge=  
ments of God which is iust in  
all his doings, and holy in all his  
workes, extending his mercy af=  
ter his good pleasure and will a=  
boue all his workes.

Fiftly, that God hath prede=  
stinate these, thus elected vnto  
euertlasting life in Christ, the A=  
postle doth also in the words be=  
fore written, declare in saying,  
and hath predestinate vs through  
Jesus Christ to bee heires vnto  
himselſe. Againe, by him (saith  
he) We are made heires and pre=  
destinate to the praise of his glo=  
rie. So saith the Apostle else=  
where, whom hee hath predesti=  
nate to be like fashioned vnto the  
shape of his Sonne. And Christ  
therefore saith, reioyce in this,  
that your names are written in  
heauen.

Sixtly, that the end of electi=  
on is to the praise of Gods glory  
and grace, the Apostle sheweth  
here, in saying, we are predesti=  
nate to be holy & without blame

before God, &c. in saying, wee are predestinate to the glory of his grace, and in saying also, vnto the praise of his glory : so that nothing can be more manifest.

Seauently, that predestination is not without vocation in Gods time and iustification, the Apostle here doth teach, in bringing vs to the consideration of hearing the word of truth, beleeuing and receiuing the holy spirit, remission of sinnes, &c. In whom (saith hee) ye haue hoped, after that ye heard the word of truth, &c. Againe, by whom ye haue redemption, that is, remission of sinnes through the shedding of his blood, &c.

Also hee hath in his full time declared the mysterie of his will, &c. Vnto the Romanes the Apostle sheweth it most manifestly, in saying whom hee hath predestinate, them he calleth : whom hee calleth, them he iustificieth. Whereby we may see that predestination or election is not vniuersall of all, for all be not iustified.

Eightly, and last of all, that election

election is so certaine, that the elect and predestinate to eternall life, shall neuer finally perish or erre to damnation, the Apostle doth here also very plainly shew in saying: That they are predestinate to the praise of Gods grace: hee saith not to the praise of his iustice, to the praise of his wisdom, to the praise of his power, (although hee might most truly say so) but hee saith to the praise of his grace, which were not grace, if there were any respect at all of trophies on our behalfe, for then were grace not grace.

If there should bee any condemnation of the elect and predestinate to eternall life, it must needs be, because of their sinnes: but where were the praise of Gods grace then which is the end of Gods election? shall wee not by this meanes make Gods election without an end, and so without a head, and so no election at all, as some would haue, further then they elect themselves? Let such seare they shall not finde the benefite of Gods election.

election, because they seeke it as the Israelites did, and not as the elect, which not only finde it, but also doe obtaine it. The other are blinded, as it is written: God hath given them the spirit of vnquietnesse, eyes that they should not see, and eares that they should not heare, euen to this day, &c.

Againe, hee sheweth the certainty of Saluation to them that bee elected, in saying that they be accepted in the beloued: once accepted and beloued in Christ and euer beloued, for whome hee loveth, hee loveth to the end.

And Gods gifts are such that hee cannot repent him of them. And therefore saith Christ, I know whom I haue chosen: attributing to election, the cause of finall perseuerance. By which thing Iudas was scene not to bee elected to eternall life, although hee was elected to the office of an Apostle, as Saul was elected to the office of a King. Which kinde of election is to bee discerned in  
reading

reading the Scriptures, from this kinde of election, the which I speake of now, that is, from election to eternall life in Christ. Thirdly, he sheweth the certainty of saluation of the elect, by calling them heires. For if wee be heires of God, then are wee fellow heires with Christ to be afflicted and glorified with Christ, and therefore saith hee according to the decree of his owne will. For he calleth it a decree or counsell which shall stand, as Esay saith: The counsell of the Lord shall stand. Fourthly, he sheweth this certainty, by saying that they are elect and predestinate to the praise of Gods glory, which we should more care for, then for the saluation of all the world. This glory of the Lord is set forth as well in them that perish and are reprobates, as in the elect, and therefore S. Iohn bringing in the place of Esay, speaking of the reprobate saith, that Esay spake that when he saw the glory of the Lord.

This glory of the Lord to bee  
set

set forth by vs is a great mercy and benefite of God. I am assured that if the very Devils and reprobates did not repine hereat but were thankesfull that they might be ministers in any point, to set forth Gods glory: I am assured ( I say ) that they should finde no hell nor torment.

Their hell and torment cometh of the loue they haue to themselves, and of the malice, enuy and hatred they haue against God and his glory.

Let them tremble and feare that may not away with the glory of the Lords election & reprobation.

Let not their eyes be euill because God is good, and doth good to whom it pleaseth him. Wrong hee doth to no man, nor can doe, for then he were not righteous, and so no God. Hee cannot condemn the iust, for then were he vntrue, because his word is contrary. He cannot condemn the penitent and beleuer, for that were against his promise: let vs therefore labour, study, cry and pray

pray for repentance & faith, and then cannot we be damned, because wee are the blessed of the Father before all worlds, therefore we beleue, and therefore we repent, And forasmuch as it pertaineth to vs which bee within, to see, and to speake of those things, which are giuen vnto vs of God in Christ : let vs labour hereabouts, and leaue them that be without to the Lord, which will iudge them in his time. The Apostle prayeth for the Ephesians, for none other wisdome and reuelation from God, then wherby they might know God, and haue their mindes illumined, to see what they should hope for by their vocation, and how rich the glory of his inheritance is vpon his Saints. Further then this I thinke is vnseemly for vs to search, vntill we haue sought out, how rich Gods goodnesse is, and will bee to vs his Children. The which we can neuer doe, but the more wee goe thereabouts, and the more wee taste his goodnesse, the more we  
shall

shall loue him & loath all things  
tha: displease him. This (I say)  
let vs doe, and not be too busie bo-  
dies in searching the maiestie  
and glory of God, or in nouris-  
hing in any wise the doubting of  
our Saluation, whereto we are  
readie enough, and the Diuell  
goeth about nothing else so much  
as that, for by it we are dull to doe  
good to other, wee are so carefull  
for our selues. By it, we are more  
dull to doe good to our selues, be-  
cause we stand in doubt whether  
it profiteth vs or no. By it, wee  
dishonour God, either in making  
him as though he were not true,  
or else as though our saluation  
came not onely and altogether  
from him, but hanged partly on  
our selues. By it, the Diuell will  
bring men at length to dispaire  
and hatred of God. Doubt once  
of thy saluation and continue  
therein, and surely hee then will  
aske no more.

It was the first thing where-  
with hee tempted Christ. If thou  
be the Sonne of God &c. It is the  
first and principallest Dart hee  
casteth



casteth at Gods elect.

But as hee preuailed not against Christ, no more shall hee doe against any of his members, for they haue the shield of faith which quencheth his scorie Darts: they praise God night and day, how then should they perish? the Angells of the Lord pitch their tents round about them, how then should Satan preuaile? they are borne in the hands of the Angells, least they should hurt their secte at any stone. God hath giuen commandement to his Angells ouer them. The Angells are Ministers vnto them. Their names are written in the booke of life, and therefore Christ had them reioyce as Paul doth the Philippians, for nothing shall separate them from the loue wherewith God loueth them in Christ Iesu, who saith, that it is impossible for them to erre finally to damnation, for hee is their light to illumine their darknesse. They are giuen to them to keepe, and hee is faithfull ouer all Gods children.

den. Wee saith that he will keepe them so that they shall neuer perish : after they belceue they are entred already into euerlasting life : Christ hath set them there already, he hath committed them into his Fathers hands by prayer, which we know is sure, and therefore neither death, nor Hell, nor Devils, nor all power, nor Sinnes, nor mischiefe, shall euer pull our heads out of his hands, whose members we are, and therefore receiuing of his spirit as we doe, wee cannot but bring forth the fruits thereof, though now and then the flesh faile vs. But the Lord euen our Lord bee praised, which is more strong in vs then he which is in the world : he alwayes putteth vnder his hand that we lye not still, nor shall doe as the reprobate, whose piety is as the morning dew : soone come and soone gone, and therefore they cannot continue to the end. Can not, no, they will not if they could, because they hate God and his glory, and therefore all them that  
seeke

seeke it or set it forth: whereas the elect loue all men, and seeke to doe all men good in God, suspending their iudgements of others, that they may stand or fall to the Lord, and not to them. Whitherto out of this one place of Paul to the Ephesians.

If the matter of Election and Predestination bee so fully set forth to Gods glory, and to the comfort of his Church: how may wee suppose is this matter set forth in the whole body and Bookes of the Canonickall scripture, whereto I had rather send thee (good Reader) with this candle=light which I haue now giuen thee, then in a matter so manifest to make more a doe then needeth.

Another treatise of Election  
and Free-will, by *John*  
*Bradford.*

**T**hat there is, and alwayes hath beene with God euen before the world was made, an election in Christ of all those  
that

that shall be saved, many places in the Scriptures doe teach, as to the Ephe. 1. Rom 8 9, 11. 1. Thes. 1. Ma. 20, 22, 24. Mar. 1. Tit. 1. Act. 13. Philip. 2. Luke. 19. 18 Apocal. 3. 13. 17. 21. 22. Iohn 6, 8. 1. Cor. 13. 17.

And almost euery where in the new Testament. In no case therefore it may be denied of any that is godly, although he cannot attaine to Gods wisdom, Justice, and mercie in it; for that were to see Gods secret parts. We must graunt it therefore because the word of God both not onely teach it, but also it standeth with the very nature of God, that to him not only men, but all things also that haue beene or shall bee for euer in all creatures, are not onely certaine, but so certaine, that they cannot but bee accordingly, and serue his prouidence: for else God were not God, if any thing hath beene, were or could be without his knowledge, yea certaine knowledge; which knowledge in God may not bee separated of any man from his wis-

wisedome, and so not from his will, except we would make two Gods: as did the Maniches, one the Authoꝝ of all good, and another the Authoꝝ of all euill: both which (say they) were eternall and without beginning. Which their opinion is deuillish and against the word of God most manifestly, which affirmeth in many places that there is no moe Gods but one, oꝝ any other that haue power to doe good oꝝ euill absolutely, oꝝ of themselves.

But least some men which are too curious should heere-out gather, that then all things come by fatall necessity, as the Stoikes thought, oꝝ by compulsion oꝝ coaction as other thinke, and therefore say they, all Gods precepts requiring that which wee cannot doe, are in vaine: I thinke it good to speake something hereof.

First the Stoikes opinion is to bee condemned as concerning fatall necessity, for that it tyeth and bindeth **G O D** to the second causes, and makeeth him which is a most free agent, bound

bound and tyed, so that he cannot worke, but as the second moueth him. For they did imagine a perpetual connexion and knitting together of causes by a perpetuall order which is contained in nature, where as wee should certainly know that it is God which is the ruler and arbiter of all things, which of his wisdom hath foreseene and determined all things that he will doe, and now of his power doth in his time put the same in execution, according as hee hath decreed with himselfe.

Wherein to carry any longer I need not, for that I thinke there be none now which bee of this opinion, to attribute things to fortune, a word vnseemely for Christians.

Secondly, that all things are done by coaction or compulsion is false, and out of Gods prouidence and predetermination cannot be gathered or maintained, for there must be a difference put betweene necessity and constraint. All things that haue beene done,  
be

be; shall bee in consideration of Gods prouidence, as it is with God are of necessity, but yet not of compulsion or constraint. As for example: you shall see that necessity is one thing, and constraint is another thing. God is good of necessity, but who now will say then that he is so by coaction or enforced thereto? The Devil is naught of necessity, but not by coaction. Good men doe well of necessity, but not of compulsion. Wicked men doe euill of necessity, but not of constraint. A thing that is done willingly, is not to be said to be done by constraint. God is good willingly, but not by compulsion. The Devil is naught willingly, but not of enforcing.

Good men doe good willingly, but not constrainedly. Wicked men doe transgresse willingly, but not compelled. So that it is plaine, though all things be done of necessity, yet are they not of compulsion and enforcement. By reason whereof, a man that will bee diligent in looking hereon, may

may see matter enough to purge God from being the Author of any sin, although he be the author of all things, and of all actions, which are to be construed according to the will of the doers, and so may wee see one action to be both good and euill in respect of Gods will and Satans will. For inasmuch as a thing is done according to Gods will, the same is good, for his will is good. And in as much as a thing is done according to Satans will, it is euill, because his will is euill.

But now to the third thing, that is, whether Gods precepts requiring that which is not in our powers be frustrate or no, although all things are done of necessity, and by Gods providence. To the understanding hereof, two things are to be considered: first, that wee must thinke of God, not as hee is in himselfe, but as by his word hee teacheth vs: Secondly, the state of man before his fall, is to be compared with the state of man presently, as hee is now brought



brought into this world. For the first, although it be most true that to God all things are so certaine as before is spoken, yet in that God hath opened to vs by his word so much of his will as wee should with diligence search and obserue, we may not think otherwise, but that whatsoeuer is done against that word, the same is sinne and euill in him whosoever he be that doth there against, although the same transgression God doth and can vse to serue his prouidence accordingly: of which prouidence, wee may not otherwise iudge then his word giueth vs leaue, that is, wee must doe nothing to serue it, but as his word teacheth.

If Adam had beene ruled hereby, then he had not eaten the Apple: for in that hee obeyed not the word of God, which hee knew, easily wee may perceiue that hee did not eate the Apple to obey Gods prouidence which he knew not.

So that euident it is, Adams fall to be sinne and euill, and hee

himselfe with the Serpent to be the Authoꝛ thereof, God not allowing oꝝ approuing the euill, which is to bee construed according to the wil of the doer, which wil in Adam was nought, although the action God turned to serue his prouidence, thereby setting foꝛth his wonderfull wisdom, power, and goodnesse: whereat wee ought rather with reuerence to wonder, then by wandꝝing further then becometh vs to call into question why God did so? which (why) no man is able to vnderstand, and therefore we should bid our busle brain sit downe, and not to couet againe to be like G O D, as Adam did, and therefore hee fell so foule as he did.

For the second mans state, I meane before his fall, and his state now: thus let vs thinke, namely that God made man after his image, that is, endued man with a soule immortall, wise, righteous, and holy, for the image of God is not concerning the body which man hath common

common with the beasts of the earth, but it is from above and of Gods breathing. So that Adam transgressing Gods precept, did not according as hee should and might haue done, but according as he should not haue done, and might haue auoided if that he had not receiued the perswasion and counsell of the Serpent, which God permitted him to doe, thereby to declare that perfect iustice, wisdome, and holinesse, is not, nor cannot bee in any creature, which is not GOD also, and therefore Christ being GOD was made man, that in man there might bee this perfection and iustice which is in Christ our Lord, and in Adam we could neuer haue had.

Which wisdome of God wee shall ioyfully one day behold, if wee will now restraine our busie braine and curiostie from searching further then we should doe. But to returne againe, Adam (I say) being made after Gods image, which hee receiued for vs all, to haue deriued the same

unto vs all by naturall propagation, by transgressing the commandements lost and mangled so the same image of god in himselfe, and in vs all: that for immortality came death, for wisdom came foolishnes, for righteousness came vnrightheousnes, for holinesse came corruption, concerning Gods iudgement and in Gods sight, alchough there remained in him, concerning mans iudgement and the sight of the world, life, wisdom, righteousness and holines: the which all wee by propagation dee from our mothers wombe receiue, so that wee may well see our state now to bee farre from that state wee had before Adams fall, and therefore Gods lawe requireth nothing of vs, but that which was in our nature before the fall, which we see impossible for vs to pay accordingly, and yet **G D** not vnjust, in that hee asketh of vs nothing thereby. but the selfe same thing which hee gaue vs in our creation. The Law then and the precepts of God were giuen  
after

after the fall of man, not that man should thereby get life, and the thing which was lost by sinne (for the blessed seed was promised for the recovering hercof, and to him that pertained) but that man by it may know sinne, and what hee had lost, thereby to desire more deeply the promised seed by whom as we be redeemed, so our evils be not imputed, and that we being renewed by his holy Spirit and new seed, should as new borne babes desire, and by will beginne to doe the lawe of God, which after our deliuerance forth of this corrupt bodie and man of sinne by death, wee shall without all let, fully accomplish, and at the length receiue the body, to be spirituall (as Paul saith) and holie, ready to obey and serue the Spirit, as an helper rather then an hinderer. Oh happie day when wilt thou appeare?

By this which I haue already spoken, I thinke the diligent Reader may see how that there is election of Gods chldren, and

how that Gods prouidence stretcheth it selfe to all things, so that all things in respect thereof come of necessity, but yet nothing thereby to bee done by constraint and inforcement, where-through God is scene to bee the Author of all things, and yet of no euill or sin. The state of man before his fall and after, with the cause of Gods law and precepts giuen to man, I haue briefly touched. Now it resteth that I should speake something of free-will, what it is, and how farre wee may graunt that man hath free-will. That this may be vnderstood, as I would haue the end wherefore G D D gaue his law to bee considered, namely not for man to get thereby eternall life, which appertained to the promised seed, but to shew man what sinne is, and what by sinne hee lost, that hee might by his vnability be driuen to desire of very necessitie, the promised Messias, and so by him to receiue the Spirit, where through being regenerate, hee might learne to loue the law, to take

take it as a directory and rule to live by, and to hedge in his olde man from controlling: this geare (I say) as I would haue it considered, if wee will vnderstand mans free-will, so would I haue this marked, namely, the difference betwixt the life which wee lost and had in our first creation, and now haue by birth before regeneration. In our first creation wee had a life, not onely with the creatures, but also with God: which life vtterly Adam lost, as hee declareth by the running away, to hide himselfe from God. And this hee lost for vs also as well as for himselfe, in respect whereof the Scripture calleth vs dead: Concerning this life therefore that is with God, we haue no will at all, much lesse any free-will. For how can a dead man haue any will? The will therefore wee haue is onely for this life, and with men: that is, it is not good and free, but in respect of men: and in this life in respect of God and life with him, all our will is as wee are, euen  
 dead,

dead, yea, and the will we haue for this present life, if a man will consider the God of this world, and how wee are his slaues by birth, and that continually till we be regenerate, and how ready our affections are to serue his purpose, I thinke none will say otherwise, but that mans will vni-regenerate is none otherwise free, then pleaseth his Maister, who most needes serue our God spite of his head, and therefore all to be done by Gods prouidence, (as I said before) without imputation of euill, to our good & most holy Father. Yea, but (saith one) what free will hath man that is regenerate? This will I briefly shew when that I haue spoken of Justification, the which proceedeth from regeneration, from whome wee may discern it, but not diuide it, no more then heat from the fire.

Justification in Scripture is taken for the forgiveness of our sinnes, and consisteth in the forgiveness of our sinnes.

This is only Gods worke, and wee



wee nothing else but Patients, and not Agents. After this work in respect of vs and of our sence, commeth regeneration which altogether is Gods worke also. For as to our first birth we bring nothing: bring (quoth I) yes we bring to let it, many things, but to further it nothing at all, so doe we bring nothing that can helpe to our iustification, as S. Augustine full well saith: he that made thee, without thee, shall hee not iustifie thee without thee? which the Papists haue peruerced, reading it affirmatiuely without interrogation, as though we brought something to our iustifying, whereas it (I meane iustification) is a much more excellent worke then the worke of our creation, and therefore too arrogant are they which will not giue all to God in it, as they doe in their creation.

Good men flye from that pride, and are content to giue no lesse to God, (iustifying & regenerating them) then they doe to their Parents for their first generation.

Before we be iustified, and regenerated of God, wee are altogether dead to God and to all goodnesse in his sight, and therefore we are altogether patients, till God haue wrought this his only worke, iustification, and regeneration. Which worke in respect of vs and our imperfection and falls, in that it is not so full and perfect, but it may bee more and more: therefore by the spirit of sanctification, which wee receiue in regeneration as the seede of God, wee are quickned to labour with the Lord, and to bee more iustified, that is, by faith and the fruits of faith, to our selues and others to declare the same, and so to encrease from vertue to vertue, from glory to glory, hauing alwayes neede to haue our feete washed, although wee be cleane notwithstanding.

Now to the question: a man regenerate which wee ought to beleeue of our selues, I meane that wee are so by our baptisme, the sacrament thereof requiring no lesse faith: a man (I say regenerate)

generat) that is borne of God, hath the spirit of God. And as a man borne of flesh and bloud hath the spirit thereof, whereby as hee can stirre vp himselfe to doe more and more the deedes of the flesh: so the other can by the spirit of God in him, stirre vp in himselfe the gifts and graces of God, to glorifie God accordinglye.

Wherby, heere let vs marke, that as the olde man is a perpetuall enemy to the new borne man: so accordingly to his strength, the woorkes of the new man are letted and made vneffectuall. Therefore God hath taught vs to pray, and promised his helpe which hee commonly giueth by the Crosse, whereby the olde man is weakened, and the new receiueth strength more and more, desiring a dissolution and an vnter destruction of the olde man by death, that it might goe to God from whence it came, and to his home euen heauen, where in the last day it shall receiue the olde Adam, now so schooled,

school'd, that it will neuer more be but a most faithfull friend to serue & praise the Lord for euer more.

Thus haue you now what free-will the regenerate Children of G O D haue, for whose sakes the Gospell and sweet free promises are giuen, and to the regenerate new man they properly doe pertaine, as doth the law with all coniminations, and the conditionall promises (I meane promises hanging vpon condition on our worthines) pertaine properly to the old and vregenerate man, so that when he kicketh, hee must by them be bridel'd and kept downe: when the inward man would be comforted, hee must haue not the Law nor her coniminations and conditionall promises, but the Gospell and her most sweet free promises.

So shall wee walke neither on the right nor on the left hand, but keepe the right way to heauenward, euen Christ our Lord and Captaine, as his Soldiers, seruants,

Servants, and lively members, neither despairing nor carnally living, but fearing and rejoycing as is appointed, which God graunt for his mercies sake. Amen.

And thus my dearely beloved, I haue sent to you briefly my minde herein according to your desire. Because I had little time, and many other lets, I shall heartily pray you to take this in good part, and with the more indifferency and attention to reade it, for my desire was to write fully and speedily, therefore it perchance hath the more obscurity, and desireth a friendly Reader, construing all to the best, and brotherly admonishing where cause may appeare.

### A brieft summie of Election and Predestination.

**G**ods foresight is not the cause of sinne or excusable necessity, to him that sinneth. The damned therefore haue

haue not nor shall haue any ex-  
 cuse, because God foreseeing their  
 condemnation through their owne  
 Sinne, did not draw them as hee  
 doth his elect vnto Christ: but  
 as the elect haue cause to thanke  
 God for euer for his great mer-  
 cies in Christ, so the other haue  
 cause to lament their owne wil-  
 fulnesse, Sinne and contemning  
 of Christ, which is the cause of  
 their reprobation, and wherein  
 we should looke vpon reprobati-  
 on, as the onely goodnes of God  
 in Christ is the cause of our elec-  
 tion and saluation, wherein wee  
 should looke vpon Gods election.  
 He that will looke vpon God or  
 any thing in GOD, simply and  
 barelly as it is in God, the same  
 shall be starke blind. Who can see  
 Gods goodnesse as it is in God?  
 Who can see his iustice as it is  
 in him? If therefore thou wilt  
 looke vpon his goodnesse, not on-  
 ly looke vpon his workes, but  
 also vpon his word: euen so, if  
 thou wilt looke vpon his iustice  
 doe the like. Then shalt thou see  
 that election is not to bee looked  
 on

on but in Christ, nor reprobation but in sinne: when the second cause is sufficient, should not we thinke that they are too curious that will runne to search the first cause, further then **G D D** doth giue them leave by his word? The which first cause, because they cannot comprehend, therefore doe they deny it. God be mercifull vnto vs for his Names sake, and giue vs to loue and liue in his truth, to seeke peace and pursue it, because God of his goodnesse, for the comfort of his Children, and certainty of their saluation, doth open vnto them something, the first cause of their saluation, that is, his goodnesse before the beginning of the world, to be looked vpon in Christ: a man may not therefore be so bold as to wade so in condemnation, further then **G D D** reuealeth it. And forasmuch as hee hath not reuealed it but in sinne, therefore let vs not looke vpon it otherwise. Seeke to be deliuered from sinne, and feare not reprobation: but if thou wilt not, thou

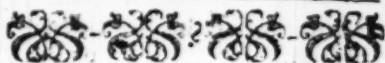
thou shalt finde no excuse in the  
last day. Say not but thou art  
warned.

**T**O the former Meditations  
and Prayers, for your further  
comfort and Godly exercises,  
you may ioyne those most Godly  
and comfortable Meditations  
which are annexed to his  
Booke, lately Imprin-  
ted against the  
feare of  
death.

*A Table*







*A Table of the Contents  
of this Booke.*

**I**nstructions concerning prayer.

page. 1

A Meditation vpon the Lords  
prayer.

pag. 7

A meditation vpon 6 Beliefe. p. 64

A meditation vpon the ten Com-  
maundements.

pa. 83

A meditation concerning prayer.

pa. 147

A brieft Paraphrase vpon the  
Lords prayer.

pa. 164

A meditation of the comming of  
Christ to iudgement, &c. p. 176

A meditation of the sober vsage of  
the body and pleasures in this  
life.

pa. 182

Another meditation to the same  
effect.

pa. 186

A meditation for the exercise of  
mortification.

pa. 189

A

A meditation of the prouidence  
of God. pa. 192

A meditation of the presence of  
God. pa. 197

A meditatio of Gods power. p. 199

A meditation of Death. pa. 202

A meditation vpon the passion.

pa. 205

A confession of finnes. pa. 212

Another confession of sins. pa. 217

A prayer for remissio of sins. p. 220

Another prayer for the remission  
of finnes. pa. 224

A prayer for the deliuerance from  
sinne. pa. 227

A prayer for the obtaining of  
faith. pa. 229

A prayer for repentance. pa. 230

A communication betweene Sa-  
than & our Conscience. pa. 230

A defence of Predestinatio. p. 233

A treatise of Election & Free-will.  
pa. 236

A summe of the Doctrine of Ele-  
ction and predestination. p. 251